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Luther League Review

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Following the Star

Or, Epiphany Thoughts for Luther Leaguers

THE blessed season of Advent just past, the Christian world now commemorates the Epiphany festival, which brings to mind the wonderful events which cluster around the birth of the infant Saviour, and the adoration of lowly shepherds and wise men from the far East. This church festival is celebrated 12 days after Christmas in commemoration of the appearance of our Saviour to the philosophers of the East, who brought rich gifts, and in humble adoration presented them to the lowly babe cradled in a manger. Another interpretation of the Epiphany festival is that the appearance of the star to the wise men symbolizes the manifestation of Christ to the Gentiles.

Either interpretation of the blessed season is very suggestive. As these wise men of old were guided by the star to the manger cradle, so, also, are we guided to the mercy seat of God, through His divine teachings and sacraments. Long before the birth of Christ, the prophet Isaiah said to his people, "Arise, shine, for thy light is come." Prophesy has now become a reality. Can we wonder at the joy of the wise men when they realized their fondest hope? They were looking for their star of hope, and ceased not night nor day to keep their eyes constantly heavenward. As the star traveled onward these philosophers followed, never thinking of the long, weary journey before them. They were so eager to know whither it should lead and what should be the final result that they were willing to sacrifice all for their anxious hope.

All Christians know this beautiful Epiphany story, but have all, who profess to be

Christ's followers, really and truly accepted the Star of promise, and have they caused their fellowmen, who have not yet seen this light, to enjoy its beauty and usefulness?

Every Luther Leaguer, yes, every young man or woman, should follow their chosen star of hope, and not be satisfied until that fondest joy is realized in something noble and inspiring in life. To plan some noble calling or vocation in life, and not labor earnestly to attain that end, or reach that which should be our star of hope, is not life, but a mere existence.

We all live in an age of great enlightenment. Everywhere is this light shining, yet many who are so wrapt up in the social pleasures and fascinations of the world, fail to comprehend the beauty and brightness of Christ, the light of ages.

A true Leaguer cannot afford to keep his eyes off his star of hope. He must follow where it leads if he would do a noble service for God and humanity—that is his work. It has been our pleasure to watch the progress of the work which Leaguers are accomplishing, and how happy every Leaguer should be to know that his co-laborers are not idle, but are filled with earnestness and mean to do a grand work for their church and each other. Such members have found their star of hope and are following where it leads.

Too much cannot be said of the inestimable value of the League toward the church, as well as to each individual member of the organization. Some young people may not realize the value of the educational and social features which the League offers to all who become members. When we listen to the statistical secretary's report at State and national conventions, and note the decrease in the membership in some of our Leagues, it makes us sorry, indeed. The cause for their absence may be a sufficient one, but those who are earnest in the work, and who have derived so much good and pleasure therefrom, cannot but feel sorry that their brothers and sisters have ceased to follow their once star of hope.

The earnest Leaguer must not grow weary in well doing, and must not feel discouraged if he cannot do all he would desire for the alleviation of the poor and suffering. Everyone has an influence for good or bad, and as our work is a religious calling, our influence which, though not directly manifest, may be the means of many others following Christ, the Star of Hope. How glad we should be that we can truthfully say: "Jesus still lead on, 'till our rest be won; and although the way be cheerless, we will follow, calm and fearless; guide us by thy hand, to our Fatherland." A LEAGUER.

Standing in One's Own Light.

Uncle Reuben studied a sundial from every point of the compass, but always with his big umbrella interposed between it and the sun; and, as he shifted from one point to another, he wondered more and more how folks managed to see the time of day on the odd looking thing.

A person standing over a sundial with a great umbrella will never read its secret. The radiant sun must have full play on its surface to write its message there. Uncle Reuben is sure the dial is worthless, when it is his own stupid blunder that prevents perfect time telling. Thousands of despairing men and women declare life all wrong, existence worthless, and success impossible, when the truth is that they are standing in their own light, shutting off the brightness of life and the radiance of successful endeavor. With fatal obstinacy, they hold to some pet fault, some set opinion, or some preconceived judgment, which prevents them from seeing opportunities, or reading the warning messages that circumstances form. The sunlight of success cannot penetrate this barrier, which they alone can remove, and their lives thus seem void of good, or hope of happiness.

Many who are wondering why they don't succeed, who are discouraged by repeated failures, and are inclined to give up what they feel to be a hopeless struggle, are like Uncle Reuben at the sundial. They are standing in their own light. The shade of something is shutting out the sunlight of success, which should smile upon all legitimate and properly directed efforts.

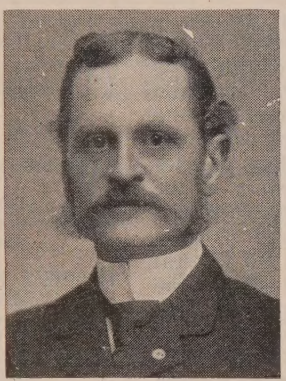
Perhaps it is the all-enveloping shadow of a mistaken calling, or the lesser one of some personal fault in temperament, or a tyrant habit that prevents progress. But, whatever it is, it is as impossible to succeed until the hindering shade is moved as it was for Uncle Reuben to tell the time of day by the sun while his umbrella was shutting off the sunlight.—*Success.*

One man asked another, "If you had 100 sheep, would you give 50 of them for God's work?" He said to his friend, "I would be willing to give 50." "Well, you would not do it if you had 100 cows?" "Oh, yes, I would." "You would not do it if you had 100 horses?" "Yes, I would be willing to give 50 horses." "If you had two pigs, would you be willing to give one?" "No, I would not, and you have no right to ask me when you know I have two pigs."—*Regions Beyond.*

A Greeting for 1904.

My Dear Fellow Workers:

A HAPPY NEW YEAR, a New Year of joy, peace and blessing in your own life, your home life, your daily business, and in your work and service for the Master, "who daily loadeth thee with good things." Our blessings in the past year have been many. We have doubtless had discouragements, met with difficulties, have been cast down by obstacles, but I hope will be strengthened for 1904, and what it brings. Some think it is well to review the past, so as to avoid the mistakes in the future, and also to receive encouragement from our successes. It makes us sad to find how little we have done and how many times we have failed in those movements in which we hoped to succeed. The past cannot be done over. We are in the present, which is ours to have a short time, and in that alone are we interested, of course, laboring for the future. Our motto for the past two years has been "Praying and Working." Our prayers cannot fail, if presented in the right spirit. Our work cannot be successful without our prayers, or our prayers bring results without our work. The two are joined and cannot be separated. It may be that some have been giving time to prayer without the work; others too much time to work without prayer. At the beginning of this year, when resolutions are formed to be kept for only a day, let our aim be more earnest and frequent prayer joined with unceasing work. "The effectual fervent prayer of a righteous man availeth much," and He who has promised, that they who ask shall receive, will not fail us. We have more reason for encouragement in our work than for discouragement. Slowly are we beginning to feel that we need more education in the line of our own Church and its work, and that, as the educational process goes on, more interest is aroused, with more prayer, more service, more giving. We need to realize the necessity of work; our time is short, and much must be done in the brief period which the Lord has allowed us in His vineyard. Some one has well said that "A man's usefulness is not measured by the number of years he lives, but by the amount of work he is able to accomplish." The weakest instrument is often the most powerful in results, and we ought not to fail in faith, because we cannot reach all we desire. We should not be disheartened by the work which is before us. "Never delay



WILLIAM C. STOEVER,
President.

To do the duty which the hour brings,
Whether it be in great or smaller things.
. . . . For who doth know,
What he shall do the coming day?"

Our work should begin in our individual organizations, and our first and best efforts be given there; yet there is a mutual interest among all the Luther Leaguers which makes them look to the general good of all. We must consider the Church as a whole in this work, being bound together, not only in resolves, but in the interest for, and sympathy with, all the Lutherans in this land. We are many in number, varied in language, but yet all aiming to save men, and unite the efforts of those who belong to our household of faith. In our work, which is so broad and varied, let us avoid the spirit of selfishness, of self-glorification. As we study the gospel of love for our fellowman, inspired by the love which Jesus Christ as the Man showed to all, and as we work with this universal charity for our own, we will grow nearer in the general work. Let us, as a young people's organization, be filled with the spirit of the Master, following in His steps, going wherever He asks, and doing whatever He places upon us as a duty, whether agreeable or not, for His sake, for His honor, and for increasing the knowledge of His love and of His life among our fellowmen. Praying with earnestness and faith, let us work with corresponding energy and the inspiration which comes from our prayer. May these words of the lamented Rev. Dr. M. D. Babcock be our prayer during this year 1904:

"Lord! help me make this rule—
To think of life as school—
And try my best
To stand each test,
And do my work
And nothing shirk."

That this will be a year of profit, blessing and results, is the earnest wish of your fellow League worker,

Wm. C. Stoever,

Philadelphia, January 1, 1904. *President.*

A Word from the Secretary

AT this season, when attention is directed, not to human culture generally, but to the true salvation which the Lord revealed, we do well to "mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed upon us, and the great goodness toward the house of Israel, which he hath bestowed on them according to His mercies, and according to the multitude of His loving kindnesses." It helps at this season to recall to remembrance the many gracious instances of God's mercy and His beneficent goodness to us.

Columbus, Ohio, is one of our great Lutheran centers. While both the General Council and the General Synod have congregations here, nevertheless, it is the center of influence of that splendid body of Lutherans—the Joint Synod of Ohio. We were privileged to spend a few hours here with Rev. Charles K. Hunton, the Statistical Secretary of the Luther League of America. He will soon be ready to furnish, free of charge, uniform statistical blanks for the use of all Central and State Luther Leagues. At Chillicothe the Assistant Literary Secretary, Rev. George H. Schnur, was found in the midst of church building. A pleasant informal meeting of the Luther League of Calvary Church was much enjoyed. The young people of this congregation have been making the "Wittenberg"-gown for some of the ministers of our Church.

One of the active bodies in the Luther League work in Iowa is the Iowa Central Luther League. To this body belong the Luther Leagues of Eagle Grove, Rev. O. R. Slatten, pastor; Norway, Rev. O. Andresen, pastor, and Belmond, Rev. J. J. Akre. At Belmond, the Des Moines Conference of the United Norwegian Church was in session. It was a privilege to meet the brethren of this conference, and to speak at an evening session. Here we met Rev. O. Shefveland, of Badger, Iowa, who was appointed by the Iowa Central Luther League, at its convention in August last, as chairman of a committee to take the steps necessary to organize an Iowa State Luther League. The convention for this purpose will probably be held in May. We were much gratified with our visit to the Luther Leagues of Eagle Grove, Norway, and Belmond.

Just let me add a foreword for 1904. The Luther League of America at St. Paul adopted as its keynote for 1903-1904, the motto, "Praying and Working." This closing year of the biennium let us lay the emphasis on the charism of service. There should be becoming humility and faithful obedience in our service. From our knees, it may be our Gethsemane where we learn to submit ours to a higher will, we can go forth to serve, learning the meaning of a living sacrifice and a reasonable service. By a call to prayer Jonathan Edwards brought about the greatest spiritual awakening in the eighteenth century. It has the full warrant of God's Word, and the history of the Church in all the centuries gives it testimony. Pray and work; work and pray! For this you must put your heart into the work you are doing. And this work may require the sacrifice of our own wills, the liberty of surrender to know the strength of service for Christ's sake and His Church.

"You must live each day at your very best;
The work of the world is done by a few;
God asks that a part be done by you."

Daily Bible Readings

Jan. 10. I Epiphany—Acts 10 : 1-33.
Monday—John 14 : 20-31.
Tuesday—Hebrews 4 : 1-16.
Thursday—Acts 13 : 14-24.
Friday—Acts 13 : 25-52.
Saturday—Isaiah 61 : 1-11.

Jan. 17. II Epiphany—Luke 4 : 14-21.
Monday—Matthew 10 : 38-42.
Tuesday—I Corinthians 13 : 1-13.
Wednesday—Matthew 8 : 18-34.
Thursday—James 5 : 1-20.
Friday—Hebrews 13 : 1-25.
Saturday—Romans 15 : 25-33.

Jan. 24. III Epiphany—II Corinthians 8 : 16-24.
Monday—Exodus 20 : 1-17.
Tuesday—Isaiah 41 : 10-29.
Wednesday—II Chronicles 20 : 14-21.
Thursday—Psalm 99 : 1-9.
Friday—Ezekiel 14 : 17-23.
Saturday—Micah 4 : 1-13.

Jan. 31. Septuagesima—Exodus 14 : 13-31.
Monday—Matthew 21 : 28-37.
Tuesday—Mark 9 : 12-14.
Wednesday—John 6 : 14-50.
Thursday—Romans 8 : 3-32.
Friday—Isaiah 45 : 1-25.
Saturday—Revelation 1 : 1-18.

Feb. 7. Sexagesima—John 20 : 24-31.
Monday—Psalm 72 : 1-20.
Tuesday—Romans 10 : 1-21.
Wednesday—Acts 10 : 1-8.
Thursday—Acts 10 : 9-22.
Friday—Acts 10 : 23-33.
Saturday—Acts 10 : 34-48.

Feb. 14. Quinquagesima—Acts 10 : 34-48.
Monday—Luke 18 : 31-34.
Shrove Tuesday—Romans 5 : 1-11.
Ash Wednesday—Jeremiah 8 : 4-12.
Thursday—Isaiah 53 : 1-12.
Friday—Isaiah 4 : 1-6.
Saturday—Revelation 19 : 7-21.

Feb. 21. I Lent—Philippians 2 : 5-11.

The Maid of Kemnitz.

By Laura Scherer Copenhaver.

"Amid the turmoil of the mediæval Church, whose garments were so often stained with the blood of Christ's holiest saints," there is no figure more heroic than that of John Huss. The bare facts of his life make a romance through which sounds one battle-cry—For the Truth! For the truth this man hazarded everything, even life itself. Hazarded, and lost? No! because to bear witness for the truth even when no danger menaces us—is it not a good thing? To bear such witness even in the face of great peril—is this not better far than ingloriously to prate of commonplaces all our lives? To die for the truth—can there be sublimer close to the most noble life?

In the following narrative of the life and times of John Huss, History has been made to wear the garb of Fable, but whenever chronological accuracy has been sacrificed it has been in order that the more "intimate spirit and meaning of the times" may be made more manifest.

Chapter I

In the Camp of Sigmund

Not for war's heroes wait the unfading bays;
Not won are they on fields of causeless strife.
Let Pagan throats shout for the man who slays!
Our plaudits be for him who wakes to life!

RUDOLF looked into the tent. In the middle was spread a square of silken carpet. On a piece of cloth of gold a jewelled scabbard and a richly blazoned shield had been tossed.

But Rudolf saw nothing save the one sight that caught and held his gaze. He turned to John of Norvona:

"'Tis a mad country—this Moravia, Uncle! Who is yonder rogue hanging up by his heels?"

"Speak not so loud. 'Tis Sigmund. Let us walk from the tent. 'Tis Sigmund, himself!"

"King of Hungary and brother of the Emperor! In truth, 'tis a barbarous country! Why hangs he thus by his heels—this King of thine? It seems not safe to wear the crown of Hungary. It is not safe to be a brother to the Emperor Wenzel. Thou knowest Wenzel's brother John was poisoned in Bohemia. Now, our Sigmund has been poisoned here in camp. By order of his physician he has been for twelve hours suspended thus that the poison may run out of his mouth, and his life be spared to bless the land that needs him sorely."[1]

"Thy Emperor—"

"By my faith, Rudolf, say not *my* Emperor; I own no emperor save yonder same King of Hungary. For every honest soldier, his own emperor, say I, and for every fool, his own pope!"

"In Bohemia we own no pope!"

"So say we in the camp; when there are two, there cannot be one, 'tis plain."

"As for Emperor, we have acknowledged Wenzel; the tribunal of the princes made Rupert Emperor; Frederick has been proclaimed by the Saxons. But this Sigmund, King of Hungary, by what right does he lay claim to the crown of Germany?"

"By the might of his own right hand, my king will lay claim to the crown of the empire. He will make good his claim while Wenzel invites thy Bohemian nobles to banquets where the blood of the guests flows redder than the wine they have drunk."

"Wenzel has done much to atone for that mad act. Through the influence of the Bohemian servants of his sister (she who was Queen Anne of England) he has granted many liberties to our University of Prague."[2]

"Wenzel favors the University of Prague, now, because in a drunken frolic he has quarreled with the Pope. In another drunken frolic, he may make friends with the Pope, and decree that Prague be burned to the ground."

"There is a man in Prague who is greater than the Emperor or the Pope. Ah, Uncle! Couldst thou but hear him!"

"Dost thou mean the serf, John Huss? The nobles of thy mother's blood have not been wont to bow the knee to slaves."

Rudolf's blue eyes flashed.

[1] "The Emperor Sigmund escaped death by being suspended twenty-four hours by his feet."—Frienzel's "History of Germany."

[2] "Queen Anne of Bohemia has the honor of being the first Queen of England who introduced the Scripture translated from Latin. She was the patroness of Wyclif and the friend of Huss."—Strickland's "Queens of England."

"Serf he may have been, but raised by his own talents to be the Rector of our great University."

John of Norvona laid his hand affectionately on the shoulder of his young nephew. The heavy steel-plated gauntlets which would have made the gesture a blow rather than a caress were carried in Norvona's other hand.

"At thy University of Prague, there are no men," said Norvona. "There are only priests and monks—cowards! Well may a serf rise to be their leader. Thou, Rudolf Faulfisch, wert not born for such a life. Come with me, and thou shalt know what it is to live the life of a man and a soldier."

"I tell thee, Uncle, the poisonings and secret murders in thy camp are not to my liking. Who among you is safe if your King must hang thus to escape the death he doth, for aught I know, richly deserve?"

"And thou carest for naught but to be safe," said Norvona, "go back to thy cloister! And yet, think not thou art safe in Prague. I tell thee, Rudolf, even thy Emperor, Wenzel, cannot, if he would, long protect Prague from the wrath of the Pope. Go back, and tell John Huss that if he cease not to teach the English heresies of Wyclif and Queen Anne, a price will ere long be set upon his head."

"The noble Huss loves the truth more than his life. I should not affright him by such rumors. He hath heard them oft. An he were the coward thou thinkest, he would long since have fled from Prague. Yet he teaches boldly in the open day, and crowds of students flock to Prague but to hear Huss preach."

"I have heard of these same students. Did they not burn the Papal bull under the gallows?"

"'Twas a brave procession as we marched through the streets! My Uncle Jerome it was, who led us.

"Thy father's brother! 'Tis he, Jerome of Prague, who hath stirred thee to forsake thy mother's kindred, to consort with serfs and law-breakers. By heaven, Jerome of Prague shall answer to me for my sister's son!"[3]

"Blame not mine Uncle Jerome. He is a good man."

"He is a coward!" cried Norvona. "Thou, Rudolf, must come with me. Go not back to thy school. Thou shalt be mine heir and the head of our house."

"Make Waldeck thine heir, and head of our house."

"Waldeck is a drunken clown at the court of Wenzel. And thou, Rudolf, art a monk, a coward! Waldeck's mother lives to weep for him. I am glad that Elizabeth of Norvona lives not, to see her son renounce the battlefield for the cloister."

"I tell thee, Uncle, the University of Prague is no cloister. There is not a spot in Germany where men may be so free."

"Free to-day under Wenzel's new constitution; but, to-morrow, Wenzel and the Pope will be friends again, and the walls of the city which dares to shelter Huss will be leveled to the ground."

Norvona and Rudolf had walked some distance from the tent in which, suspended by his heels, was Sigmund, second son of Charles IV, King of Hungary, and Elector of Brandenburg.

In the camp before Znaym, Sigmund's men were engaged in various diversions. To Rudolf, it seemed that they showed a brutal unconcern for the fate of their leader. Brawls and combats, tests of strength and speed combined to produce a continuous uproar, in the midst of which Sigmund was unattended save by his faithful physician.

Norvona pointed to a man who was surrounded by a small crowd from which proceeded at irregular intervals a great din of cheering.

"He is breaking horse shoes in sunder and knocking nails into a post with his bare right hand," explained Norvona.

"'Tis said the Polish Princess who hath lately wedded Ernest of Styria can do the same feat. I care not for such things," said Rudolf.

A grim smile parted Norvona's bearded lips. He surveyed his nephew's slender figure and smooth fair face.

"Belike thou wouldst make a better beauty in woman's finery, Rudolf, than this Polish Princess of Styria."

"Brute strength does not make a man at Prague," replied Rudolf, reddening. "The men of our university are not like yonder beast."

He pointed to a soldier, who just then reeled in a stupor of intoxication and fell under a neighboring tree.

"I like not this camp of thy King, Uncle. I will go back to Prague."

"The camp, I grant thee, hath no lure for a youth become too dainty by reason of long dwelling in the cities; but the battlefield, Rudolf! the steeds neighing! the steels gleaming! Then, the dash—to cut and slay the enemy! Elizabeth of Norvona rode beside me in a rally during the siege of our Castle of Norvona. Is her spirit dead within the breast of her son?"

"Name not my mother thus to me," cried

[3] "Jerome of Prague, the Bohemian reformer, was of a noble family of Prague. He led a body of students through the streets of the city. They boldly burned the Papal bull under the gallows."

Rudolf. "She dealt not in poisons and secret murders. The old Emperor's sons war with such weapons that men, brave and true, fall away from them in horror. I will go back to Prague. There, at least, if men be hanged, it is in the open day."

"Go back, then," exclaimed Norvona, "to the cloister of Prague! Go back to the serf who hath enslaved thee! But when the vengeance of the Pope falls upon the city, think not that John Huss or Jerome of Prague can save thee."

Norvona took off his pointed cap of steel, and for a moment raised it aloft. As he replaced it, he said slowly:

"When Prague falls; when the heretic Huss is burned at the stake; when thy father's brother, Jerome, flees for his life—thou wilt come back to me, Rudolf! back to Norvona!"

As Rudolf rode away from Sigmund's camp, the figure of Norvona, standing with uplifted hands, rose again before his eyes. Norvona's last words rang in his ears:

"When Prague falls"—Prague, the beautiful city on which Charles IV. and Wenzel had lavished every art!

"When the heretic Huss is burned at the stake"—Huss, the hero of the hour at Prague, the great doctor whose eloquent courage had drawn to him student admirers from every part of Europe!

"When thy father's brother Jerome flees for his life"—Jerome of Prague, the great noble who had burned the Papal bull and boldly denounced the Pope!

"These things cannot come to pass," said Rudolf. "Yet though I knew my uncle for a true instead of a false prophet, I would go back to Prague!"

He spoke thus boldly before he entered the deep woods of Kemnitz.

In the ancient castle of Kemnitz in Moravia dwelt Agnes von Rosenberg. The castle, with the estate and men at arms pertaining to it, had been bequeathed by Zezima von Rosenberg to his young daughter Agnes.

Agnes had been the playmate of Rudolf's childhood, and about her had clung the glowing dreams of his boyhood. Her lightest whisper would be louder in his ears than the tempestuous arguments of John of Norvona. Rudolf knew that she expected him to join Sigmund's army. As a child he had often pictured to her the day when he should fight the Turks with her scarf upon his arm. What would she say when he told her that he had decided to go back to Prague?

"I will make her understand, if I can," he said to himself, as he rode from Znaym toward Kemnitz: "but if she cannot be brought to think as I think, still I will go back to Prague."

Even while he spoke, one of Sigmund's soldiers passed him riding at full speed. The man was no doubt the bearer of an important message, but why should Rudolf suspect that he rode to Kemnitz?

What word had John of Norvona to send to Kemnitz, unless it were to win the whisper of Agnes von Rosenberg for Sigmund and the army, instead of for Huss and the University of Prague?

Rudolf rode in deep reverie along the winding road. The bridle hung loosely in his hands. His horse stopped now and then to pluck at overhanging branches. Brief spring showers came up and beat upon him while he rode, hardly noticing the playful rain drops that set up a petulant clamoring for his attention.

The enthusiastic veneration for John Huss, which Rudolf shared with all the followers of the great teacher, was absorbing; but stronger than this feeling to draw him back to Prague was another passion—the passion of his awakened spirit for The Truth. The standard under which Huss would have rallied all his disciples was "the banner of Free Spirit, independent, though finding its life in the truth and enjoying independence only in it."

The sickening spectacle of the corrupt popes, the ludicrous rivalries of the two claimants for the papal chair, were in themselves enough to drive devout souls from the cloister to the camp. Yet in the camp, where reigned debauchery, stupidity, vice and ignorance ran riot, there was no refuge for such a youth as Rudof Faulfisch, and many students like him. John Huss drew them to himself and to Prague by the force of an absolutely sincere personality dominated by the determination to know nothing but the truth, and thereby to find freedom.

Rudolf, disgusted with war by actual contact with Sigmund's army, yearned to be back again within the sound of the voice of Huss; yet there was a counter-longing to prove to John of Norvona and to his cousin Agnes that the spirit of Elizabeth of Norvona was not dead within her son.

So it was that he rode, unheeding the alternate flashes of sunshine and of rain, with the bridle reins held loosely in his gauntleted hand. Upon this trip to Sigmund's camp, he had doffed his student's dress and donned the armor of a knight of the House of Norvona.

Suddenly his horse reared. Two men stepped out from the woods skirting the road.

(Continued on page 18.)

Literature, Music and the Luther League

By John F. Spielman of Philadelphia, a Student in Bethany College, Lindsborg

OUR Reading Courses must, "of course," always have first place in Luther League literary work. But after them, what next? The December *Review's* suggestion of "special classes in literature, music, etc., for the young people of the church, under League auspices," is not at all impracticable. These suggestions are at least worthy of experiment. There is only one objection which might at first thought be urged, "Does the scope of League work embrace studies not directly bearing on religion and the Church?" This objection is only seeming, for the Lutheran Church fundamentally stands for an intelligent laity, and if its young people, of more than average intelligence, are unable to otherwise dip into higher education, let the Church, through the Luther League, provide it for them, my firm conviction is that select classes in literature and music can be successfully organized beyond a doubt. Where is the young person of the Church who once gets a real taste of Homer's Epics, The Niebelungen Lied, Beowulf, Paradise Lost, Dante's "Inferno," Tasso's "Jerusalem Delivered," Studies in Scandinavian Mythology, Carlyle's "Heroes and Hero Worship," Moulton's "Literary Study of the Bible," Browning's "Saul," Tennyson's "Idylls of the King" and "In Memoriam"? Dare I mention also, Hugo, Emerson, Zola, Ibsen and Tolstoy? Would you know the Roman Catholic Church? Read Zola's "Truth." Would you acquire a deeper appreciation of our ethical responsibility and the enormity of sin? Read, study, Ibsen's "Ghosts," Tolstoy's "Resurrection."

These studies can be conducted by the Pastor, or by some college-bred member, or, better still, by both together. A three-quarter hour period after the regular devotional exercises and discussion of the topic on two evenings each month from middle October to middle April, would be sufficient, and, to my judgment, proper, to keep up a lively interest.

Or else, two evenings during the same period might have music for their special feature. Suitable music would be found in the singing of our grand old German and Swedish chorals, or of cantatas, selections from the old masters, and the sacred oratorios. Every intelligent young Lutheran should make the acquaintance of such works as Bach's Passion-setting, Mendelsohn's "Elijah," and Handel's immortal "Messiah." If "the Christian gentleman is to be the one universal man," then who shall subtract from the requirement of this "one universal man" an appreciative understanding of oratorio music, the highest form of sacred art? Here at Bethany College, out on the plains of central Kansas, Sunday afternoons from early October to the Christmas vacation are spent in rehearsals of the "Elijah"; and from middle January to Easter Sunday are sung the heavenly harmonies of the "Messiah." What better employment for students and young people after three o'clock on Sundays? Let the Leagues of a vicinity assemble together on one or two evenings a month.

The benefits of inter-League work cannot be overestimated. Such work is practicable. The writer himself has taken enthusiastic part in successful cooperative efforts in Philadelphia, and hence knows whereof he speaks.

In young people's work two facts are becoming every day more certain. The one is that lemonade-and-cake sociables, "programme entertainments," and the like have had their day and soon will cease to be. The other is that pleasure for the sake of pleasure alone, should no longer be encouraged, but that pleasure for *instruction's* sake should be fostered everywhere.

Of programme entertainments, by inside and outside talent, we have had enough. They enlist only a passing interest. They do not inspire. And let it be remembered that our American young people hunger for and demand inspiration, and until that supreme demand is answered, there will be only an indifferent interest. Relieve the monotony of constant studies in dogmatics and Church history by occasional courses in classical literature and music. The pastor himself does not always read his Church-fathers and his Formula of Concord. Teach our young people that God is in the Church, and in all history, too. God is in the beauties and truths of literature and all art. Luther surely thought so, and it is our express duty to think and teach so too.

The Lutheran Church stands for education in its highest and fullest and best sense, and to limit the education of those whose only college is the newspaper, to a few books of cheap shallow fiction, and the Church itself to what this kind of literature peculiarly teaches, is approaching too near the Roman Catholic "system of education."

"Charity consists not only in giving, but also in understanding and forgiving."—Victor Hugo.

"The Danish High Schools"

By President A. Th. Dorf

IF you should happen to be visiting in Denmark on the last day of October or the first day of November, you would see a great many young people gathered about the railway stations. You would notice that they are nearly all about the same age, from 18 to 20—most all from the country, though some also from the city. They are going to spend the winter at the high schools, where they will have their home for the next five months.

For many of the boys it is their first trip from home out into what seems for them the great, wide world. It has not at all been a pleasant parting for them to say farewell to their old home, and therefore they are sitting quite still, now and then looking at the landscape as the train rolls in. Some, however, are only silently watching their neighbors, on whose faces there is the same sad look of distress. Only a few of the bolder ones have ventured into a conversation; the majority do not at all seem to be enjoying themselves.

Five months later you would see the same crowd about to return home. Even now you cannot help but notice a look of sadness on their faces. They have but a few hours previous left the dear old high school. A school not in the general sense of the word, viz:—that of an institution for knowledge, but a school which, to them, was a home in which the teachers were their every-day friends and parental advisors. Between pupil and teacher has sprung a feeling of intimacy, which, perhaps, before did not even exist between father and son. Little wonder, then, that the high school has become almost nearer and dearer than home, and that they were sorry to leave their teachers, not to mention their comrades.

Aye! the comrades! the acquaintances of but a few months, but, to one another, friends of a lifetime. Tears have stood in the eyes of many as they shook hands in a parting farewell, and you may be sure that such does not become a forgotten schoolmate, but a brother or sister in the future. So, you see, they had just cause to be melancholy, even though they were happy to return home. Moreover the Danish people are a nation of impulses, one who estimates the saying—"be thyself," and therefore do not pretend to "put on airs."

But now they remember all the good songs they have learned, and as the train leaves the station you can hear them sing the best songs of the nation. Louder and clearer grow their voices, and it is quite evident that they sing with all their heart. Look at their faces; how bright and peaceful they are. Their eyes are beaming with that sparkling brightness which is peculiar to the happy youth. It is the true token of bliss and happiness. A glimpse from heaven, which makes one overlook all other features, and reminds one of the hereafter.

Five months ago many of these boys and girls were extremely dull, and boasted of no interests beyond the every-day life. Now they have learned of other things to think of, and are interested in all that is good and noble. They have learned what they had never thought of before; that the world is full of opportunities, and that life is worth living; yes, a blessing. You would perhaps also have noticed, had you been present, that these young folks were by no means devoid of Christian principles. No, on the contrary, they would immediately have impressed upon you the fact that the school they had recently attended had not disregarded the development of their moral character. Nor are they a sober, downhearted class, but youth, as the good Lord intended.

These observations, together with others that you might have made had you watched more closely, would certainly bring you to the conclusion that the school in mention cannot have been an ordinary business college. The Danish High School is something more. It has a higher and loftier point in view. The college, or high school, equips you for the practical life—business or professional. Through them we are enabled to enlarge our salary or better our position in life. In other words, it is through this source that we get something to live of.

This, however, is not sufficient. Man is created for eternal life, not merely as an allusion to something that is to take place in the far off future, but something that has its origin here in the present. Life is not a meaningless existence, as some think, or rather profess to think. "Life is real, life is earnest, and the grave is not its goal." But to consider it as such we must have something to live for. Yes, something to live for, something beyond the daily toiling. We must have higher interests and loftier principles. Some people have no interests beyond the every-day material life, or have no thought of anything but money or its equivalent. Let us not for the world allow ourselves to become materialists, but strive upwards toward spirituality.

There is sore need of a school built on Christian principles with its chief ambition

the bringing up of young folks in such a way as to open their eyes to all that is good and beautiful. A school that will impart to the youth good and noble interests and lead them to a firm belief in God, from Whom alone all good and lasting happiness comes.

Such, too, is the Danish High School in America, which has now for 25 years been endeavoring, often under embarrassing circumstances, to educate and train also the Danish-American youth.

Denmark is materially small, but spiritually great; and the Danish High School, being founded by the great poet and ecclesiastic, N. F. S. Grundtvig and Kald, the educationalist, it surely has a great future before it. Many and great are its principles, but its chief aim is not to equip its scholars for better paying positions alone, but to prepare them for *eternal* life. "To learn us to live with heaven on earth."

And now, you ask, how we propose to do this?

It cannot be accomplished alone by the imparting of useful knowledge to its students. First and foremost the students must come in contact with reality. The ideas of the school are such that it presents itself when realized into the every-day life. Life comes from life, therefore the first thought of the school is to provide for the student a good home. A home that is a true example of what we endeavor to teach. Above all things, Christian, so as to impress upon all the great necessity for a moral standard. A home stamped with the well known Danish hospitality and full of good tone. You will, therefore, see that the home life is the leading factor in our Danish high schools. It induces the student to look on the bright side of life. To learn to take life as a blessing from the Lord.

As regards the technical side of the school the principal subjects taught are history, dogmatics and ordinary branches of the public schools. However, the great difference in the manner of teaching is that instead of text books the instructors lecture whenever it is possible, holding that in so doing they also teach the students to listen and comprehend.

Gymnastics and song and music are encouraged, holding as we do that our training must be both morally and physically: "*Mens sano incorpore sano.*" The high school has proven that it can accomplish what it professes to do. There are now over 80 high schools of this kind in Denmark, and a pleasing fact is the growth and development of this idea, so that now it not only belongs to Denmark, but has spread into Norway, Sweden, Finland and America.

Our Calendar for January

By the Literature Secretary

JANUARY 4, 1849.—Nothing that was published in the columns of the Review during the whole of last year involved more time and trouble and expense to compile than the itemized Table of Inner Mission Work which appeared in the August issue, page 9. Enthusiastic letters acknowledging the value of this table were received from all parts of the country. Turn to your copy of the August number and examine that page again. It tells its own story in the most effective way, and it puts our American boastfulness utterly to shame. How many years of this first decade will it take us to make up our mind that the keyword of city evangelization in the twentieth century is "Inner Missions"?

JANUARY 4, 1901.—The Pennsylvania Ministerium's new seamen's missionary for the port of Philadelphia, Rev. Hans Meyer, is proving himself well adapted to his peculiar sphere of labor. As a prudent, tactful man he has won the confidence and respect of the civic authorities of the port, and his first report to the Synod's Board will astonish the Church at the amount of work done, in spite of initial hindrances. The new reading room for seamen at Point Breeze, which has just been opened, is a useful auxiliary, and the Episcopalians have voluntarily withdrawn from the field altogether, since the sailors are Lutherans almost exclusively. The reading room register of attendance for last year aggregated 33,000.

JANUARY 5, 1849.—Nearly 1100 cases were admitted to the Passavant Memorial Hospital in Pittsburgh last year, besides several hundred accident cases. This exceeds any record in the previous history of the institution. More than 20 per cent. of the patients could pay absolutely nothing. In other words, the charity work of the year was as if the hospital had furnished to one patient, free of all expense, his board, lodging, medicines, nursing and physician's services for a period of over 13 years.

JANUARY 6, 1902.—The missionary to India in whom the Buffalo Central League is specially interested, so far as contributing to his support is concerned, is Rev. E. H. Trafford. Upon undergoing the necessary physical examination he was pronounced to be in perfect health and possessed of remarkable powers of endurance. His fund of genial good humor and of mechanical skill will be of much value at Rajahmundry, and his spirit of consecration is absolute. After the greatness of his future task had been set before him, at the recent meeting of the General Council, so far from daunting his soul, the first sentence of his reply was, "This is the happiest day of my life!" Do not forget to set apart a special envelope or mite box, and put it at some place where you can see it, as the

Lord's Treasury for receiving your own contributions, during this Epiphany season, for the cause of Foreign Missions. Make this an invariable annual practice, the same as during Lent for Church Extension in our own land.

JANUARY 21, 1884.—The Augustana Hospital was established under the corporate name of The Deaconess Institution of the Swedish Evangelical Lutheran Church. Its location is very desirable and beautiful, being on the corner of Lincoln and Cleveland avenues, only two blocks from Lincoln Park, Chicago. The present hospital building is a six-story fire proof structure. The five upper stories of the main building contain four large wards, eight small wards, a children's ward and 18 private rooms, besides kitchen, dining room, diet kitchen, store rooms and bathrooms. The first floor contains the office, waiting room, examining room, laboratory, chapel, chaplain's office, and rooms for the matron and house staff. The basement contains steam laundry, steam sterilizer, drug room and store rooms. The building stands free, so that every room and every ward has sunlight. All the private rooms are large, airy and sunny. During the years 1884-1903 11,924 patients were treated, and of these 1793 were received during the last year, representing 22 different nationalities and 19 different creeds. The hospital is managed by a board of seven directors, elected by the Illinois Conference of the Lutheran Augustana Synod. It is a charitable institution, a great deal of the work done being charity. The institution has room for 150 patients.

JANUARY 23, 1857.—The birthday of Rev. W. A. Passavant, Jr., brings to mind that exquisite and eminently deserved tribute from his friend, who has attained high distinction in another sphere of Christian usefulness, Hon. Frederick W. Holls, secretary of The Hague Peace Conference: "To me William Alfred Passavant was more than a brother: a companion from early childhood, a confidential adviser in everything, an unsparing, yet affectionate and generous critic, a constant and unchanging friend,—in other words, all that one man can be to another of about the same age. Under these circumstances, a fitting 'tribute' from me is quite impossible, and if a more detailed expression of feeling were really required, I should want to quote almost the whole of 'In Memoriam.' As a layman I can, however, bear witness to one of his chief characteristics—namely, the deep, unmistakable and constant impression produced by his character and personality upon every one who came into contact wtih him—even those who were thoroughly secular in mind and disposition. This was due, above all, to the one grand, predominating feature of his character, his evident, flawless sincerity. In a fairly wide acquaintance with men of more than one race, nationality and creed, it has never been my privilege to meet or observe a soul which, in this respect, or in absolute purity of aim and endeavor, could be called his superior. He was entirely free from cant, and that appearance of something meant for sanctity, which so seriously handicaps so many men of his cloth, and especially 'charity workers,' in this practical and secular generation. He could meet every man or woman on his or her ground, was interested in everything human, with a genuine forgetfulness of self, commanding the whole horizon of human culture, in the highest sense of the term, to a degree unequaled by any of his clerical contemporaries known to me; and yet, by his entire bearing and attitude, as well as by vigorous assertion whenever called for, he was constantly bearing witness to the Living Faith which was in him. A distinguished publicist who had spent an entire morning in a discussion with him, which touched upon the most divergent subjects, nearly all outside of his particular work, afterward said to me: 'The very existence of such a minister of the Gospel is one of the best possible proofs of the truth of Christianity.' Although he was not a great admirer of Matthew Arnold, I can imagine no man who better personfied that 'sweet reasonableness' which Arnold emphasizes as the chief characteristic of the man of true culture, and, above all, of the efficient and helpful spiritual adviser. 'We are, both of us, more than half way Home,' he wrote me on his last birthday. The future life with God was to him Home—in a sense, even more real, perhaps, than the facts of earthly existence. To those who knew and loved him his departure leaves a void which nothing short of reunion in glory everlasting can wholly fill, and in the hope of this his blessed memory must ever remain an undying inspiration."

JANUARY 25, 1872.—Pastor von Bodelschwingh is a descendant of the German aristocracy. A baron by birth, of an ancient Westphalian family, he grew up in sumptuous surroundings, such as by no means indicated the lifework awaiting him as the Father of a poor epileptic colony! His father was Prime Minister of Prussia, and the future Emperor was his playfellow. His mother was, as usual, the person who moulded his high-souled character. Though, as the wife of a Cabinet Minister, she had to shine in society and be fashionable, yet she never, if she could help it, dealt with fashionable tradespeople, but chose rather to employ those humble folk who had difficulty in winning their daily bread. Through her he early acquired a love for the laboring classes round about, and tried to be their helper in things temporal and spiritual. A story is told of how, while he was distributing tracts to these humble friends one day, his conscience asked him, "Do *you* read these tracts?" Whereupon he kept one which he was just about to hand out. It was a missionary tract, ending with the searching homethrust, "What are *you* doing to bring the heathen to Christ?" It was the turning point of his life. That question haunted him, and never could be banished from his heart till he had made up his mind, even before his university course, to devote his life to the furtherance of the Gospel.

JANUARY 29, 1899.—The first Graded System of Lutheran Sunday school textbooks in the English language has just been completed with the close of 1903. The publications in their regular order are as follows: 1. "In Mother's Arms." This booklet is to be given, at the time of the child's Baptism, to the mother, and is a manual of instruction to the mother concerning her child's Christian training in its earliest years, at the era of opening consciousness. 2. "At Mother's Knee." A manual for when the child begins to speak, up to 3½ years of age. 3. "In Wonderland," for kindergarten division, up to 6 years. 4. "In Workland," for children's division up to 8 years. 5. "In Pictureland," period of colored charts, for junior division, up 10 years. 6. "Bible Story," textbook of important events in simple language, for average age of 11 years. 7. "Bible Readings," more stories, drills, memorizings, for average age of 12 years. 8. "Bible History," linking together the stories and scenes of the two previous

grades into connected historic narrative, for average age of 13 years. 9. "Bible Geography," local setting, manners, customs, &c., adapted to 14 years. 10. "Bible Biography," a character study of prominent persons, adapted to average age of 15. 11. "Bible Teachings," fundamental Christian doctrines arranged in systematic order, adapted to average age of 16 (Confirmation classes). 12. "Bible Literature," a study of a Scripture Book as a whole every Sunday. For the Senior Department, in addition to the customary lesson leaves, there is a Teacher Training division, and a Home Department. During this present year 1904 there will be issued a noteworthy series of artistic lithograph illustrations as wall charts, involving the expense of thousands of dollars. The General Synod, the Joint Synod of Ohio and the United Synod of the South will co-operate with the General Council in this enterprise, and probably also some of the Scandinavian bodies.

JANUARY 30, 1901.—If every great metropolis in the United States could have one energetic man to devote his entire time to superintending a canvas of growing neighborhoods for gathering in our unchurched Lutheran people, the number of our city congregations could be literally doubled. Hence it is most amazing to think that in scarcely any of our great cities have we such a man! The experiment of the General Synod in Philadelphia proves the wisdom of the plan so convincingly that it is impossible to explain why all other metropoles do not immediately adopt a similar policy, when the man's meager salary comes back into the treasury ten times over! Since Rev. S. D. Daugherty was elected to the office of superintendent in Philadelphia and vicinity, just three years ago, the following new churches have been established: Bethel, at Fifth and Sedgely avenue; Trinity, at Darby; Temple, at Fifty-second and Race streets; Immanuel, at Fifty-second and Walton avenue; Parkside, at Fifty-second and Jefferson streets; St. Paul's, at Glenside; Messiah, at Downingtown; two in the suburbs of Camden; Christ's, at Ireland, and the new mission at Lester. In these missions the enrolled Church membership is already more than 700, and the Sunday school membership over 1500. The superintendent reports that there are at the present time many promising openings for new work. It is evident that half the Lutherans of Philadelphia, besides multitudes of others, are unchurched, and in other cities the proportion is even greater still!

The Maid of Kemnitz

(*Continued from page* 13.)

One of them grasped the bridle of Rudolf's horse.

"Dismount, Norvona!" cried the man. "Thou art our prisoner."

"'Tis not Norvona," said the other. "This is but a stripling!"

"He is of Norvona's men, and must go with us. Dismount!" said the first speaker to Rudolf.

"That will I not!" said Rudolf. "I go to Prague."

"'Tis the young monk! Let him alone. He is a coward, as are all of the House of Norvona in these times."

"Are ye enemies of Norvona?" cried Rudolf, leaping from his horse. "Then fight man to man, and I will prove that my uncle's men are not cowards."

"Wouldst fight, Sir Shorn-Crown, and against odds?"

"One at a time, and ye like fair play!" cried Rudolf, incensed at the taunts of his unknown foes.

"Is this the road to Prague? Methinks the Castle of Kemnitz lies nearer."

"Defend thyself!" exclaimed Rudolf, drawing his sword.

"Thou wouldst fight for thy false Uncle of Norvona?"

"A true man is my uncle! Let him who dares dispute it prove his words, or retract them."

"Retract! 'Tis a word we soldiers know not. In faith, a word much used in Prague among the heretics, 'tis said."

"Wilt fight?" demanded Rudolf again.

"Tush! boy. Put up they sword. Sigmund's men fight not with children."

"Ye are Sigmund's men and foes of my uncle?"

"Who says we are foes of Norvona? Norvona's foes are they of his own household."

With these words, the speaker uncovered his face, and disclosed the bold features of John of Norvona. With a smile, half tender, half mocking, he held out his hands to Rudolf.

"Thou wouldst fight for thy old uncle and the House of Norvona, after all. I thought to fright thee away from Prague to force thee back to the camp until thou shouldst come to thy senses; but thou hast already the spirit of a man, and a man of thy mother's house. Thou wilt forgive the prank I have played thee, Rudolf?"

Rudolf's eyes glowed at his uncle's praise. He was glad to have given even so small a proof of his valor before Norvona's eyes.

"Shall we ride on with thee to Kemnitz?" said Norvona, "and then wilt thou ride with us to Sigmund's camp to the place for which thou wast born?"

"I will go to Prague! First, I will see Agnes, but nothing can turn me from my purpose, as I told it thee in Sigmund's camp."

"Nothing? Nothing?" repeated Norvona. "'Tis a large word. We shall see!" and turning with a swift gesture to his companions, he was lost to view in the woods as suddenly as he had appeared.

(*To be continued.*)

"Be not simply good, but good for something."—CARLYLE.

Luther League Topics

Septuagesima. January 31.

Pastor Louis Harms

(Ex. xiv : 13-31)

Historical Topic Reviewed by Rev. Luther J. Smith, Roseville Ohio.

The history of our Lutheran Church is radiant with truly good and great men. This is true in all lines of Christian activity. In the sphere of missionary effort we find many conspicuous examples of living, working and rewarded faith, but no name in the whole list shines with more brilliant luster than that of Pastor Louis Harms, the founder of Hermannsburg mission.

He was born at Walsrode, May 5, 1808. His father was a rationalistic minister, and his mother the daughter of a minister. In 1820 his father became the pastor at Hermannsburg, a village of farmers, on Lüneburg Heath, Hanover.

Young Louis was reared under loving but firm discipline. He delighted to roam over the hills and through the woods, and, with Tacitus in hand, read of the vivid descriptions of the old German tribes. He was a bookworm by nature.

At Celle Academy and Göttingen University, he was an independent, bold, self-asserting student, proficient in eight languages, and an honest and an original thinker. He studied philosophy, theology and many minor branches. He showed force of character by self-denials, by resisting student life temptations and by his independent studies.

As he advanced in worldly knowledge he sank in unbelief. The rationalistic teachings of the professors gave him no satisfaction. He was in spiritual darkness and could find no peace. But near the end of his student life, while reading the third verse of the seventeenth chapter of St. John's Gospel, the Light of Life broke in upon his troubled soul. His spiritual life now rapidly developed and soon became intense.

After the completion of his university studies, he was tutor at Lauenburg, and afterward at Lüneburg, where he exerted a decided Christian influence by his teaching, occasional preaching and interest in missionary and benevolent work. He declined a call to the Hamburg Mission House, and one from a New York City congregation.

In 1844 he became the assistant of his father, and upon his father's death in 1848 his successor in the Hermannsburg parish. The rationalism riveted upon his father's soul made the pastor and likewise the parishioners frigid, careless and indifferent.

The son, in exuberant health, with a soul filled with divine energy and faith and hope to spare, began a Christian reform. He was sincere and earnest. He preached the truth in simplicity and with power. He brought religion down from the lofty heights of theology to a matter of everyday life. He inspired his people to think, believe, feel and act. They regularly attended divine services, held family worship and led Christian lives. Their practice kept pace with their profession. Instead of country ballads and dances, they now enjoyed pious conversation and spiritual songs and hymns. The community became like one Christian family. Drunkenness, poverty and ragged children became unknown. The atmosphere became pure, homes neat and hearts kind. True devotion and entire consecration prevailed. Think of that! Indeed, a spiritual revival, the like of which is probably not to be found the world over.

The soul of Pastor Harms was aglow for the conversion of the world, and soon his people were inspired with the same divine zeal. Hermannsburg became a beehive of missionary activity. A missionary training school was established, and his brother Theodore took charge of it. Sixty young men volunteered to become missionaries. Twelve were selected, and entered upon a four years' course of preparation. Their motto was Luther's saying: "Well prayed is more than half learned," and Pastor Harms' advice, "Pray diligently in your own room daily, daily, for the Holy Spirit."

The pastor decided to send these trained missionaries to Africa. But where were the means of transportation? A recently converted sailor suggested the building of a ship. The people contributed of their means to the utmost of their ability; funds in answer simply to prayer, poured in from Germany, Russia, England, and even from Australia. This, the first of mission ships, was named "Candace," and dedicated to the work of carrying the Gospel to the Ethiopians. On October 28, 1853, she departed from Hamburg on her mission of mercy, bearing the precious freight of eight consecrated missionaries and eight devout colonists bound for the east coast of Africa.

This good work continued. The pastor infused enthusiasm for more missions into the people. He preached soul-stirring sermons, published a missionary journal, built a printing establishment, gave monthly missionary concerts, at which letters were read from the missionaries, and held annual missionary festivals, which were attended by thousands, including strangers from all parts of Europe. Mission zeal, activity and liberality became

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

contagious. Every few years additional trained missionaries and colonists were sent. Missions were founded in Africa, New Zealand and Australia. All this missionary activity was sustained by contributions for which the pastor made no direct appeal.

This Missionary Society is the embodiment of the personality of Pastor Harms. Its history reads like a romance. It is the admiration of the world. It has no parallel. It is an illustration of what even a single congregation, though of humble means, can do, if the missionary fire is really alive within it. After the death of Louis Harms, November 14, 1865, his brother, Theodore, directed the good work.

Louis Harms was a man of childlike faith and persevering prayer. He worked much but prayed more. He labored so incessantly, it is said, that he had "no time" to get married. Hermannsburg is famous and the world is better, and many souls rejoice because he lived. He was in touch with another world. He was a power for good, because he gave himself up to the power of God.

The study of his life should brighten and strengthen the faith of all young Lutherans. His sublime example should inflame and fill our souls with holy missionary zeal, and constrained by the same burning love of Christ give to the holy missionary cause more of our thought, our time, our means, our prayers, our love.

Sexagesima, February 7, 1904.

Is My Lord

(John xx: 24-31)

Biblical Topic Reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is it to acknowledge Christ as Lord? Why has He a right to be my Lord? What is the nature and the sphere of His Lordship?

Lessons for our own lives: 1. Loyalty to the Lord is the essence of the Christian's life. To be a Christian is to make Jesus King, to realize the Lordship of Christ in the heart. To trust in Christ as Saviour is only a part of Christian trust; to trust Him as *Lord* is the other part. Many are willing to have Him as Saviour who are not willing to have Him as absolute ruler, as Lord of the life. Yet this is one of the essence of the life of a child of God, and the faith which takes Him to be the Redeemer will, if it be really faith, be submissive to Him in all things as Master. "Sanctify in your hearts Christ as Lord," is the injunction of the Apostle. (1 Peter, iii, 15, R. V.)

2. Loyalty to the Lord is the test of love. Giving up the control of our lives to Christ as our true and worthy Lord and Master is not obedience to the law, but is the fruitage of love. Unless it is the obedience of love which we render our recognition of Christ's Lordship is not that of the Christian, but of the Jew; not the loyalty of the volunteer in Christ's army, but of the conscript forced into service for which he does not care! Christian obedience to the will of the Lord is the free, loving allegiance of the soul, grateful for the redemption which the Lord has brought, and eager to make return. The Christian does not serve and follow the Lord because he *must*, but because he loves to do Christ honor; not in order to purchase salvation, but in order to show the gratitude of one already saved by the purchase of His Lord's blood. Redeemed from the slavery of sin and Satan, he places his redeemed powers in the glad and willing service of the Lord of righteouness, and in this service is not a slave, but a freeman!

3. Loyalty to the Lord is the secret of peace. He who waits only on the guidance of the Lord, who goes when He says, "go," and comes when He says, "come," has the one responsibility of doing his Lord's will. Everything else is for his Lord to decide, all consequences are in his Lord's hands. Hence there need be and there is no anxious care in such a life. The Lord's will is the best will. The soul thus submitted to the Lord is sure of His love, His blessed care, His richest blessing. The choices of the Lord for such an one will surely be the sweetest and the tenderest, and the presence of the Lord with strength and grace in every need is to him assured.

Nothing can mean so much to us as to be able to say, "He is *my* Lord."

Quinquagesima. February 14, 1904.

The Hermannsburg Mission

(Acts x: 34-48)

Missionary Topic reviewed by Prof. Wm. Wackernagel, D.D.

The Hermannsburg Mission is the outcome of the prayerful and faithful efforts of a Lutheran pastor and his congregation of farmers living on the Luenenburg heath, south of Hamburg and Bremen. Pastor Louis Harms has become deeply interested in the work of the North German Missionary Society, which, for a while, occupied and cultivated the Rajahmundry field in Teluguland. After he had become the successor of his father in the pastorate of Hermannsburg, by his powerful preaching he awakened in the hearts of his hearers a strong conviction of every Christian's sacred duty to hasten the coming of the kingdom of God by spreading the glad tidings of salvation among the heathen.

Pastor Harms' ideal was to organize a "Farmers' Mission," and to establish missionary colonies consisting of farmers and mechanics as well as of preachers and teachers. The work was begun in 1849. Twelve young men became students in the seminary superintended by the pastor. When they had completed their four years' course, they, together with eight colonists and the latter's families, sailed from Hamburg to Africa in a ship which Harms had bought and solemnly dedicated to God's service, giving it the name "Candace." The ship's destination was the coast of East Africa; the colonists were instructed to seek an entrance in the land of the Galla, south of Abyssinia. Admission being refused to them they then turned southwards and landed on the more hospitable coast of Natal, one of the British possessions in South Africa. There they founded the missionary colony of New Hermannsburg. The "Candace" remained in service for a number of years, and from time to time she carried colonists of both kinds, clerical and lay, from North Germany to South Africa.

Louis Harms departed this life in 1865. His brother, Theodore, became his successor as pastor of Hermannsburg and director of the "Farmers' Mission," which had by this time secured many friends all over North Germany, exclusively among the "old" Lutherans. Theodore Harms, in 1866, sent missionaries into the land of the Telugus; in 1875 to the Maoris, in New Zealand, and soon afterwards to the Papuas, in Central Australia. In 1880 he returned Pera Johannes, a former Nestorian, who had studied at Hermannsburg to his native country, Persia, to preach the pure gospel to the Nestorian Christians. This work is now supported by Lutherans in Alsace, Southwest Germany.

The Zulu War in South Africa caused great loss to the Hermannsburg Mission. Thirteen of its stations were destroyed, and one of its missionaries was murdered. Among the consequences of this disastrous war was a reorganization of the colonial system, which partly did away with the farming.

After Pastor Theodore Harms' death his son, Egmont, was appointed superintendent of missions. Pastor Haccius is resident director at Hermannsburg, whilst Egmont Harms takes up his abode at New Hermannsburg, in Natal, for five years at a time. A secession took place in the Hermannsburg congregation in 1892, in consequence of which the fields in New Zealand and Australia had to be transferred to Lutheran churches in these countries.

The cruel Boer War nearly ruined the flourishing Hermannsburg stations in Natal and the Transvaal. It wil take long years to recover from the immense loss. The missionaries, who quietly minded their business, gave the British no cause whatever to treat them like rebels. They are still treated harshly and hampered in their work, which has nothing whatever to do with politics.

The South African field of the Hermannsburg Mission is divided into two districts. The Zulu district has 20 stations, occupied by as many missionaries, who are assisted by 40 salaried native helpers. Six thousand Christian Zulus belong to them, together with 1,000 school children. The Bechuana district, which lies in the Transvaal, suffered terribly by the war. Before this war broke out there were 26 stations and 28 missionaries, with 44,000 Christian Bechuanas, over 1,800 heathen under instruction, and 5,200 school children. The Telugu district, in India, is occupied by 12 missionaries, who are living at 12 stations, and are assisted in their work by 120 native helpers. Two thousand, four hundred Christians belong to them, also 1,200 children, in 37 schools. The Hermannsburg missionaries and the Breklum missionaries, in North Teluga Land, are on most friendly terms with the General Council and General Synod missionaries in Central Telugu Land.

The Hermannsburg Mission's annual income amounts to $100,000. The expense is about the same, but deficits rarely occur. The organ of the mission is the *Hermannsburger Missionblatt*, which has a wide circulation. It is accompanied by a "Missionsblatt for the dear children." A "Missionskalender," well written and well illustrated, is also issued from the mission's publication house, which is printing the still popular sermons of Louis Harms and a goodly portion of missionary and other Christian literature.

It was given to the sturdy Hermannsburgers during the first 50 years of their patient labors (1853-1903) to lead many thousands of souls to Christ, our Lord and Saviour. Their "handbook of conversion" is Luther's Small Catechism in the Telugu, Zulu, Bechana and Persian tongues. The 50,000 African and 2,400 Indian Christians under the care of the Hermannsburgers are Lutherans, and the 7,400 children in their schools are taught the Word of God and learn to sing the praise of Christ every day.

First Week in Lent. Feb. 21, 1904.

His Humiliation and Exaltation

(Phil. ii: 5-11)

Biblical Topic Reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is meant by "the state of humiliation" of our Lord? What is meant by the "state of exaltation?" How may His divinity and His humanity be shown in both states?

What is the relation of the state of humiliation to our thought in the Lenten season?

Lessons for our own lives: 1. "He humbled Himself." No power could have brought humiliation to Christ. He had the "form of God," was God, could have chosen never to lay aside or to diminish the divine glory which He "had with the Father before the world was." But He humbled Himself, though no other could humble Him. To become man, need not perhaps have involved necessary humiliation. He could have taken up humanity, and glorified it, as well at first, as afterwards, in His resurrection and ascension. He need not have "humbled Himself to be born of a Virgin," as the "Te Deum" expresses it. He might have been a true man, and yet have come into the world full-grown and majestic, as, in some measure, Adam did. But He chose the path of humiliation. He went through every phase of human experience, from the cradle to the grave. He lived the life of His fellows, suffered more than their poverty and distresses, endured the utmost pangs of all renunciation of self and of selfish joy and comfort. He did it, because He not only "counted it (His eternal divine glory), not a thing to be eagerly grasped, to claim His equality with God," but chose to be the true burden-bearer of humanity, to take and carry not only its burden of sin, but its burden of sorrows, all the fruits of sin. It might have seemed to be renunciation enough to give up what He had,—the glory, joy and worship of Heaven, but He thought it not enough. To that He added all the depths of actual endurance of our griefs and pains and penalties. Until we seek to realize this, we do not half enough appreciate what He bore for us, nor begin to estimate aright His love and the love of the Father, Who gave Him to us for this work of our redemption. To the last, His spirit was that of the utmost self-abnegation, for He became obedient not only "even unto death," but to "the death of the cross"—the death of which it was discourteous to name to be a Roman citizen, the death of the abject and debased criminals.

And what have we learned, in our own lives of this spirit of self-emptying? How much has the lesson of humiliation entered into our Christian living? What have we done or suffered or denied ourselves for Him? Who did all this for us?

Tempting offers may be made us to do what is wicked or immoral; but if we yield we will lose what the money we may make can never buy back.

Second week in Lent. Feb. 28, 1904.

The Church of the Reformation: Doctrine

(Eph. ii: 13-22)

Historical Topic for second week in Lent, Reviewed by Rev. Leonard Groh, D.D.

When Christ came the Jewish Church had fallen very low. God's law was almost forgotten. Ceremonies and ordinances flourished. Offerings of incense abounded. The smoke of burnt offerings rose with solemn regularity. But the soul of worship had departed.

About the same condition prevailed in the Christian Church when Luther came. Ordinances were numerous and showy. The Word was almost unknown. To Luther was committed a far reaching work. He was chosen to bring the Church back to the simplicity of the Gospel. He was not a revolutionist, but a reformer. Violent changes were not to his mind. He gladly retained all of the old cult that wasn't really sinful. No innovations were fostered by him, save those necessary to be truly evangelical.

The blessed religion of love had been turned into one of terror. God was pictured as full of wrath; Christ as a vengeful Judge. Children were taught to tremble at the mention of His name. All was somber, gloomy, ominous. Grace was almost unknown. Works and merit alone gave a chance for heaven. Luther experienced the Reformation in his own soul before he brought it to others. His first dawn came, when the old monk asked him to repeat his creed, emphasizing "the forgiveness of sins."

Lutheran Teaching.—The religion of the Bible is one of forgiveness. It stands in abrupt contrast to all other religions. Before the Lutheran Church brought matters back to the Word, all praise was given to merit, devout living, good works. All false religions emphasize virtuous devotion, a holy life. To be very religious without any saving faith is quite possible. Through the faithful study of the Word, Luther gradually reached the true light. Even the Sacraments had been cumbered with much obscuring rubbish. A magical power was attributed to them. Instead of being grace bringers they were regarded in the *ex opere operato* light.

Grace is an unmerited favor. By faith we appropriate to our use the full merit of Christ's perfect work. The Holy Ghost works in us "to will and to do, of His own good pleasure." In regeneration man is pasive. He who is dead in sin can do nothing. Regeneration happens but once in a man's life. Conversion may happen often. The prodigal was converted (he turned), changed

his mind, "when he came to himself." He had been born in his father's house. When he returned he was reinstated, in all his rights, but needed no second physical birth. These analogies must not be run too far. Here it seems safe. In the Bible, terms are used in a plain, popular way—never scientifically. Some are converted often, but have never been regenerated. They turn from evil, but aren't born anew. The seed is on the rock (Luke viii., 13). Hence they easily fall back into sin. Some are born again, by water and the Holy Ghost (regenerated), but never converted, *e. g.* Samuel, Timothy (II Timothy, 3-15, 1-5). Their faces are heavenward all the time. The ninety and nine need no repentance. Many have always loved the Lord Jesus; never knew when they began to do so.

The Means of Grace—are the Word and Sacraments. Without the former we could not have the latter. Nothing else in Heaven or earth is so powerful as the Word. Luther believed and taught that the whole Bible is the Word. God spake and it was done. "In the beginning was the Word." All things were made by His Word. At the sound of His voice light came; the dead rose to life; the raging sea was calm. The Holy Ghost in the Word enlightens, convinces of sin, regenerates. He takes of the things of Christ and shows them to us. He is the only necessary agent in the renewal of the soul.

Baptism.—Infants are subjects of grace through the Holy Ghost. Peter says, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins. For this promise is to you and your children." Can small children have faith? Jesus says, yes! (Matt. xvii, 6.) "One of these little ones which believe in me." If an adult has any faith, whose work is it? The Holy Ghost. Can the adult help him? No! but he may resist. Is his faith, all of grace, wrought by the Holy Ghost? Surely it is. Could an infant help or resist the Spirit's gracious wooings? No! Infants are passive. Even John Wesley, commenting on the above, remarks, "That no one can prove that infants may not receive God's grace; that is faith." Grace in their souls, we call faith. This brings them into the covenant. By the Holy Sacrament the germ of a new life is implanted. This germ must be fostered. We must "diligently remind them of their baptismal covenant." This is our privilege, to "bring them up in the nurture and admonition of the Lord." Ever tell them, "Jesus loves you. He says so. You belong to His family. You must try to please Him. Pray to Him. He hears you."

The Lord's Supper.—In it we receive the true body and blood of Jesus. How do we know it? Christ and His Word tell us. He says, "Take, eat, this is my body." Paul says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Could any one be blamed for "not discerning" if the body were not there? Certainly not. Hence it must be there. How are the body and blood present? Not grossly or materially. Christ's body is now glorified. They are in, with and under the bread and wine. In what manner? In a manner to us incomprehensible, supernatural, heavenly, sacramental. Which means we don't understand the essence of it. We don't try to explain it. We know nothing at all, except what Jesus and Paul tell us. With God all things are possible. What He says we can easily accept in faith.

Justification by Faith.—The great formal principle of the Lutheran Reformation is that "*We are justified before God by faith alone.*" The Holy Ghost convinces of sin. The sinner despairs of his own righteousness, works, ability, and relies on Christ's all sufficient merit. God speaks the word, the sinner is justified. Jesus becomes his substitute. In justification all believers are alike. All are equally purified, holy, righteous. All have the same right to the golden city. By faith the perfect life of Christ is theirs. Hence they are accounted as pure as though they had themselves kept the whole law. In sanctification there is a great difference. It is the difference between the infant and the full grown man.

Fighting Shadows

We are told that engineers on the railway dislike moonlight nights, because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree; but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are all prone to mistrust God, and to see great troubles rising up before us. Time after time have we come to the place, and either, like the women at Christ's tomb, found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all the days to come: "My grace is sufficient for thee"; or this: "As thy days, so shall thy strength be."—Dr. Hallock.

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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

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Editorial

A Happy New Year to All

Our motto for 1904: Work: "For the love of Christ constraineth us." "I can do all things through Christ which strengtheneth me."

Good resolutions for this year: Regular attendance upon all the services of my Church; attention to the lessons taught; effort as the result of the instruction; assistance to my pastor in any and every way, and upon every occasion; "Whatsoever my hand findeth to do, I will do with my might."

Pray for those who are arranging the programme for the next convention of the Luther League of America, to be held in Buffalo; pray for those selected to speak that they may speak right words, "profitable for instruction in righteousness;" pray that all the arrangements made and the exercises followed may be such as to honor God.

Now that the New Year is before us would it not be well for a little while to stop crying for more blessings and try to be more thankful for what we have. The happiest lives are not those that have the most, but those that appreciate the most what they have.

Let us remember that we live our life but once and our opportunities for doing good are passing by hour by hour. Ours is the privilege of using them ere they have passed, never to return.

Let us remember that we are stewards of the manifold mercies of God. They are ours to use for Him. If we abuse or neglect them He will call us to account. If we rightly use them we shall not fail of our reward.

In this New Year let us then look unto Jesus. In His life we see what ours should and may be. Jesus is our example. But He is much more. He is the Power for a new life. Christ in us is the "power of our endless life" and "the hope of glory." With the new year it is again true, "Behold, I stand at the door and knock." If we open the door He will enter, to be and abide as that power and that hope.

There is no grander work to be done in our day than the training up of Lutheran laymen who have positive Protestant and Lutheran convictions based on a deep and intelligent knowledge of the Lutheran Reformation, and where our Leaguers train up such laymen they do a service for the Church that cannot be too highly commended.

Our Lutheran laymen ought to be to our

Lutheran Church what the laymen are in other denominations about us.

How much an earnest man can accomplish if he sets about to do God's work is shown in the life of Pastor Louis Harms, who fifty years ago with his small congregation of farmers founded the Hermannsburg Mission. The life of Pastor Louis Harms and the work of the Hermannsburg Mission are the interesting subjects of our Luther League Topics for January 31 and February 14. Every member of our League should carefully and prayerfully study these topics. See pages 19 and 20 of this number for splendid articles on these topics.

A New Year's Petition

O that my eyes might closed be
To what becomes me not to see!
That deafness might possess my ear
To what concerns me not to hear!
That truth my tongue might always tie
From ever speaking foolishly!
That no vain thought might ever rest
Or be conceived in my breast!
That by each word, each deed, each thought
Glory may to my God be brought!
But what are wishes? Lord, my eye
On Thee is fixed, to Thee I cry:
O purge out all my dross, my sin,
Make me more white than snow within.
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it so,
For it is more than I can do.

—THOMAS ELLWOOD, (Milton's friend.)

Publishers' Column

It was to be regretted that some of the belated orders for Luther League Badges which were intended for Christmas gifts could not be filled in time as our stock as well as that of our manufacturers was completely depleted. We regret this exceedingly, but it was unavoidable. Next year every effort will be made to have a very large assortment on hand to meet all demands. We make this further explanation to our indulgent friends who were disappointed.

The Presbyterians are beginning to realize the value of churchly hymns and music. Not long since a prominent professor of that denomination spoke of the dangers of the use of "sentimental rather than scriptural hymns, with tunes thin and catchy rather than solid and noble." As an additional help to the Church Hymnal our Lutheran young people in trying to avoid the danger referred to will find the Luther League Hymnal an excellent book for their meetings. The hymns are scriptural and the music is of a character that will wear and grow upon you with use.

The writer of "Notes and Observations" in the *Lutheran World* has the following comment in a recent issue of that paper:

"We have just been looking over the Luther League Topics. They contain a large amount of mighty useful information and sound teaching put into very attractive form by some of our vigorous younger brethren of the ministry. These Topics are edited and prepared by capable men who know and love the Lutheran Church. We are glad to note the efficient assistance they are having in this work of some of the capable and well-trained among the young women of the Church, such as Mrs. O. D. Baltzly, Mrs. C. G. Gardner, Mrs. Charles L. Fry and Miss Mast."

It is the purpose of the Topics to repay for the study required in their preparation. We are glad to learn others are of the same way of thinking. Recently many commendatory words have been said of the Topics, and their growing use is greatly appreciated by the editors and publisher. If you do not use the Topics, begin now.

A pastor writes thus: "We all note with pleasure the great improvement in the REVIEW. It is the most widely circulated paper in my parish. Long may it continue! It is no longer an experiment."

Are you interesting your members in the REVIEW?

Address all orders for subscriptions, supplies, etc., to LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

Be not satisfied with making use of your time. Make the *best* use of it.

The Lutheran Almanac and Year Book for 1904 published by the Lutheran Publication Society, Philadelphia, Pa., is a book well worth having. Besides containing a large amount of facts about the Church, there are many other features, including the pictures of the officers of the General Synod, the General Council, and the United Synod South. The book is well printed and attractively gotten up. It will be well worth the trouble for pastors and officers of our churches to see to it that the members of their congregations are supplied with copies. The price is 10 cents a copy; $1 a dozen; $2 for 25 copies.

The Juniors of To-day

[Correspondence Invited by Rev. Dr. C. E. Haupt, Lancaster, Pa.]

JANUARY, 1904.

How bravely and steadily thro' 1904
We well may move,
Since God has ope'd for us another door
Our zeal to prove.

The Christmas decorations, which are often very elaborate and beautiful in many of our Churches, are full of meanings and lessons, if one wishes to interpret them. The wreath, the golden bell, the union of festoons into one central point, the thought of the mottoes in letters of light, or of evergreen, the symbolism of the star, the column, the arch, the grotto, the fountain, and the like, speak definitely of the One Christ Jesus and His living, loving, loyal Church. Perhaps a good and edifying address could be based upon them, for an Epiphany or Missionary talk in the League.

By a happy coincidence the Civil New Year is begun on the day that reminds us of the sweetest and most precious name of Jesus. May we all be sealed with it upon our brow in the sacrament and covenant of Holy Baptism, and bear it as our banner, till eternal gates shall open.

A Christian is as sorely tempted as any one, but no religion makes as much of temptations as does that of the followers of Christ. To them a temptation means an opportunity and an invitation to choose the right.

Is the Lookout Committee at work? Epiphany is the season which resembles a blazing search-light, because its rays shine very far. The cause of Foreign Missions receives great attention, and the spread of the Holy Gospel light to those that sit in darkness and in the shadow of death. More means will send more missionaries, and more Bibles; and more Bibles given and taught, mean more speedy success. The Kingdom of Heaven is carried forward by the simple, easy plan of telling one another the truth as it is in Jesus.

What have you decided to *do* for Jesus, if you can, this year?

Look back once more from the higher ground of the Epiphany season into the manger of Bethlehem, and you will see not only the form of Mary's little Child, but a Being having the colossal strength which called all creation into existence, has preserved the world amid all the changes upon its surface, and controlled the many systems of skies, stars, seas, and souls continually. Gaze reverently upon that Child. All human hope is centered in Him. He is the very epitome of Truth, and Truth is Love, and Love is God.

Somehow everyone is a worker, either for or against.

The most expensive set of bells in the world constructed in modern times was shipped recently by the Meneely Bell Company, of Troy, N. Y., to the church at Fairhaven, Mass., which H. H. Rogers of New York is building in memory of his mother. Over a year has been spent in the manufacture of the bells and their equipment, with a view to having as complete a chime as can be made.

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Adopted by the Luther League of America.

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When any person has read the books of the first course, and so informs the Literary Secretary, he will receive, upon payment of the 20 cents fee, a Luther League Literary Certificate.

When he has read the books of any of the other courses, he will receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. Fry, 1920 No. 7th St., Philadelphia, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the Luther League Review, P. O. Box 876, New York, N. Y.

Have them all put in your S. S. Library.

Our Churches and Institutions

New York

— The thirtieth anniversary of the founding of the Lutheran Emigrant Home, as also the installation of the new immigrant missionary, the Rev. Gustav Doering, took place in St. Mark's Church, Sixth street, on Wednesday evening, November 11. Addresses were delivered by the Rev. Drs. J. J. Heischmann, president of the New York Ministerium, and George C. F. Haas. The act of installing the new missionary was performed by the Rev. D. W. Peterson, president of the New York conference of the New York Ministerium.

— Mr. Frederick William Weiss, known as "Father Weiss" in the Emigrant Home, on whose board of directors he served faithfully since it was founded in 1873, died at the age of 82 at Mount Vernon, N. Y., on December 11.

— In the December number of the *Homiletic Review* Dr. J. B. Remensnyder discusses the question of "Faith and Reason as Authorities in Religion," maintaining the position that reason and science deal with the natural, while faith finds its pre-eminent sphere in the spiritual and invisible.

—*The Lutheran* says: "If the General Council were to undertake the task of covering New York City with a missionary network sufficient to gather unchurched Lutherans, numbering several hundred thousand, it would have to pour a working force of at least 100 missionaries into the city in addition to the force already there. There are over half a million of unchurched Protestants in New York City, with Lutherans probably in the majority."

—A large three-panel transept window was unveiled with special services at the English Lutheran Church of the Redeemer, Bedford avenue and Hewes street, Brooklyn, Rev. S. G. Weiskotten, pastor, on December 6. The subject is a copy of Hoffman's painting, "The Nativity," and the window is presented by the Society of Loyal Daughters connected with the church.

— St. Peter's congregation, Brooklyn, has donated the sum of $500 to Wagner College, Rochester, N. Y., as a jubilee offering on the occasion of the services recently held to celebrate the twenty-fifth anniversary of the ordination and pastorate of Dr. J. J. Heischman.

Philadelphia

— The two hundredth anniversary of the ordination of Justice Falckner, the first ordination of a Lutheran minister in this country, was celebrated with appropriate services in the Schaeffer-Ashmead Memorial Lutheran Church, on the grounds of the Lutheran Theological Seminary at Mount Airy, Philadelphia, on Tuesday evening, November 24, 1903. The historical address was delivered by Professor Henry E. Jacobs, D.D., LL.D., dean of the seminary, and the music was lead by the Lutheran Choral Union.

— Rev. C. P. Weiskotten has resigned the pastorate of Epiphany Church, Manayunk.

— Rev. A. C. Carty, formerly of La Crosse, Wis., was installed pastor of the Church of the Transfiguration, November 29.

— The corner stone of Temple Lutheran Church, Rev. A. Pohlman, M.D., pastor., was laid with appropriate services on November 15.

— Rev. J. B. Lau, formerly of Dallastown, Pa., has accepted the call to the Church of the Reformation.

— St. Paul's Chapel, Glenside, which has cost about $7,000, will soon be ready for dedication. Rev. A. Bredenbak is the pastor.

— On January 1 the Church of the Incarnation, Forty-seventh and Cedar avenue, Rev. N. R. Melhorn, pastor, severed its connection with the Board of Missions and became self-supporting.

Pittsburgh

— A handsome clerical robe was presented by a friend to the Rev. T. S. Brown, pastor of Mt. Zion Church, Allegheny, at the Christmas celebration of the Sunday school. The speech of presentation was made by the Rev. Dr. Geissinger, who had addressed the school. He spoke of the origin and the appropriateness of some such official garment being worn by the pastor in the ministrations of the pulpit and altar. The practical application of the address consisted in putting the robe on the surprised pastor, in which he concluded the service. The Christmas programme, "Promise and Fulfilment," based on the vesper service, was beautifully rendered by well trained, youthful voices. A special choral was sung by the Mt. Zion choristers under the direction of Dr. Fred. Weitzel. The offering for the Orphans' Home, Zelionople, amounted to $27. The pastor was also remembered with a purse.

— Rev. H. D. Hoover of Friedens, Pa., has received a call to the Hebron Church of East Pittsburgh. He expects to take up his work in this important field about the middle of January or first of February.

— The Lutheran Church at Duquesne, Pa., Rev. W. Ira Guss, pastor, having been remodeled at a cost of $2,600, was recently rededicated free of debt. Besides making these improvements this congregation has become self-sustaining during the present year.

Chicago

— The new Immanuel Church, South Side, Rev. C. P. MacLaughlin, pastor, was dedicated December 6.

— The Lutheran Woman's League held a most successful "Tenth Anniversary Service" in Immanuel's Swedish Church, Friday, November 20, afternoon and evening.

Washington

— The trustees of the Home for Aged are about to erect a new building with 40 rooms, the cost of which will be about $30,000.

— Rev. L. M. Kuhns, D.D., died at the home of his daughter in this city, December 14, in the seventy-eighth year of his age.

Baltimore

— The First Lutheran Church, Rev. Dr. E. K. Bell, pastor, has assumed the entire support of an American missionary in India.

St. Louis

— A church building is now to be erected by the Swedish Lutheran congregation. Heretofore it has worshiped in a chapel.

Kansas City

— Rev. Dr. J. A. M. Zeigler, pastor of the First Church, has begun the publication of a monthly church paper, *The Wartburg*, to be devoted to the interests of the Church in Kansas City and the Southwest.

Buffalo

— The corner-stone of the new edifice in process of erection by Holy Trinity Church, Dr. F. A. Kähler, pastor, was laid with appropriate ceremonies on Sunday, December 13. Addresses were given by Dr. Kähler and Dr. Kretchmann. The stone was laid by Dr. Kähler.

— The new home of Concordia Church was dedicated December 13, appropriate services being conducted by Rev. Ernest F. Bachmann, pastor of the church. Among those who participated in the dedicatory services were Rev. P. G. Hend of Rochester and Rev. J. A. W. Kirsch. The new church is a stately structure, built according to pure Gothic principles, simple in detail, elegant in all its appointments and excellently equipped for the needs of growing city congregations. Its dimensions are 110 by 56 feet. Seating capacity is 700. The material used for construction is brick, with lime and sand stone trimmings and a slate roof. There is a tower 120 feet high. The windows are of cathedral glass in beautiful design.

Cincinnati

— The fifteenth anniversary of the Walnut Hills Church was celebrated on November 22. Rev. Dr. J. A. Hall, of Canton, Ohio, who was the first pastor, preached the anniversary sermon. Rev. Dana C. Johnson is the present efficient pastor.

Cleveland

— The corner stone of Bethany English Lutheran Church was laid on December 13, 1903. The building now to be erected is to serve as a chapel when the congregation, which is but 18 months old, shall erect the main auditorium. Rev. W. B. Lahr is the pastor.

New Haven

— On Sunday, November 15, Rev. J. Luther Sieber was installed as pastor of the First Lutheran Church of this city.

— Mr. Paul Jente, who died at New Haven in November, made the following bequests: One thousand dollars to Trinity Lutheran Church; $1,000 to the German Society of New York; $500 to the Wartburg Orphans' Home at Mount Vernon, and $500 to the Orphans' Home in Sommerfield, Prussia, his native town.

Minneapolis

— Grace Lutheran Church was recently organized in this city with 21 charter members. It will unite with the Augustana Synod.

MISCELLANEOUS

— The *Church Economist* says: The Lutherans in the United States build each year 550 to 600 churches. Three-fifths of them are new. The annual outlay amounts to about $3,500,000. It was not long ago when the Methodists boasted of erecting a church for each day.

— The Lutheran Church in Liverpool, N. Y., received a handsome pulpit bible, valued at $500, from the German Emperor. It is dedicated in his own handwriting, with the text: "My grace is sufficient for thee; for my strength is made perfect in weakness."

— Rev. A. Clutz, D.D., has tendered his resignation as president of Midland College, at Atchinson, Kan., to take effect February 1, to become pastor of St. James' Church, Gettysburg, Pa.

— By the will of the late Mrs. Maria C. Heinitsch, the Lutheran Ministerium of Pennsylvania will receive $1,000 for church extension and missions. Trinity Lutheran Church, Lancaster, Pa., will receive $1,500, the Dorcas Society of the same church, $1,500, and the Lutheran Orphan Home and Asylum at Germantown, $500.

— Mr. Frank Meyer, of Peoria, Ill., has agreed to erect an orphan asylum near that city at his own expense, to be under German Lutheran Church control.

— Mr. S. P. Mikesell, Ponca, and Mr. W. H. Hogrefe, Stella, prominent Lutheran laymen, have been elected members of the Nebraska Legislature.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Uniform Statistical Blanks

For the sake of uniformity and economy of time and money the Executive Committee of the Luther League of America has adopted the plan herein set forth for the gathering of statistics, and hopes to have the full and prompt co-operation of every officer whose duty it is to co-operate. The plan is simple and will be effective, provided each and every State, district and local statistical secretary will do his part.

It will be a satisfaction to all, and will be a great help in the work to have, at the Buffalo Convention, reports, accurate, uniform and complete, from all our Leagues. This can be done, and it is the end we have in view.

THE PLAN

1. Every Local League or organization will report through its secretary or president to the statistical secretary of the District League to which it belongs.

2. The District statistical secretary will copy these reports on blanks provided for the purpose and forward them to his State statistical secretary.

3. The State officer will make his records and forward the reports to the National statistical secretary.

4. Where there is no district or State League the Local organization will procure a blank from the National statistical secretary and report directly to him.

Upon application the National statistical secretary will furnish, free of cost, suitable blanks for these reports.

State officers should make requisition for the number needed in their territory and have them sent to the District secretaries, who can attend to the distribution to Local Leagues.

The new blanks are in card form—can be mailed for 1 cent, and, we believe, will be found quite satisfactory, though different from those you have used heretofore.

The undersigned will cheerfully furnish additional information if the plan is not fully understood by this explanation.

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CHAS. K. HUNTON,
Statistical Secretary.
735 E. MOUND STREET, COLUMBUS, OHIO.

NEW YORK

New York District

— The annual meeting of the New York District League will be held on Monday evening January 18, at the Church of the Epiphany, 72 East 128th street, Rev. F. B. Clausen, pastor. The annual dinner of the League will take place on Monday evening, February 1, at the Hotel Marlborough.

— The Luther League of Bethany Church, Teasdale Place, near Third avenue, Bronx, Rev. J. Fred. W. Kitzmeyer, pastor, held its annual meeting on the evening of December 5, and the following officers were elected: Pres., Mr. Charles Goeller; vice-pres., Mr. Julius Gross; sec., Mr. Fred Arnold; treas., Miss Lulu Detjen. The officers were installed by the pastor at the meeting on Wednesday evening, January 6.

— At a business meting of St. Paul's Luther League held on December 10, 1903, the following officers were elected to serve for the year 1904: Pres., Wm. H. Assenbeck; vice-pres., F. N. Bunger; rec. sec., Miss K. Rengstorf; cor. sec., Miss Anna Burke; fin. sec., Miss H. Rengstorf; treas., John Burke, Jr.; librarian, Philip Eberhard; musical dir., Miss D. Von Dehsen; critic, Mr. Ernst Doscher. The members of the League are actively engaged in the work of the organization, and new members have been admitted at the recent business sessions of the society.

— On December 10 the Luther League of the Church of the Atonement held its annual meeting and elected the following officers: Pres., Mr. W. D. Koopman; vice-pres., Mr. Tholke; treas., Mr. Messinger; rec. sec., Miss Hemerich; cor. sec., Miss M. Lange; fin. sec., Miss Schubert; librarian, Mr. Schwartz.

Brooklyn District

—The Brooklyn District Luther League met at Calvary Lutheran Church, corner Rochester avenue and Herkimer street, December 21. President William J. Dilthey presided. The Leagues were well represented. Rev. H. E. Clare, pastor of Calvary Church, delivered an address on "The Christmas Spirit." Some of his thoughts were: "Luther Leaguers should cultivate the heroic life, remembering that the men and women of history whose influence was greatest were not the misers, who never made use of God-given talents, but those most interested in the making of life. Pastors should trust young people, and help them to feel that the work of the Luther League depends upon them for success, and that the development of their own powers is one of the ends sought. One of the pastor's duties is to show a friendly interest and sympathy, and readiness to respond to the League's need for help in the conduct of its meetings." His conclusion was the Christmas thought, "Peace on earth, good will to men." Refreshments were served by the League of Calvary Church. The January meeting will be held in St. Paul's Church.

Rhinebeck District

— The Luther League of St. John's Church, Hudson, has added $32.25 to a special fund it is gathering. The amount is the proceeds of two social events held recently. The League held a supper and social at the home of Mr. and Mrs. Leander Weaver on New Year's Eve. The entertainment consisted of vocal and instrumental music and games. The company watched the departure of the Old Year and the ushering in of the New. The proceeds of the supper were added to the sinking fund.

— The Luther League of the English Lutheran Church of the Redeemer, Rondout, at its annual meeting on November 24, elected the following officers: Pres., Geo. L. Snyder; vice-pres., Chas. J. Port; rec. sec., Henry Kukuk; cor. sec., Miss Libbie Hiltebrant; treas. Mrs. S. Messenger; librarian, Miss Rena Finn. Since the rally in October, 16 new members have been received into the League.

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Buffalo District

— The Luther League of Holy Trinity Church, Rev. F. A. Kähler, D.D., pastor, is holding very interesting and well attended literary meetings. They are devoted to studies of the lives of Old Testament characters. The League has undertaken to pay for a window in the new church building and has recently donated $5 to a leper colony in South America.

— The Luther League of the Church of the Atonement, Rev. F. W. Kretschmann, pastor, will have charge of the devotional exercises at the weekly bible study of the Sunday school teachers. There is an active Junior League in connection with this church.

NEW JERSEY

— A grand rally of Lutherans was held in Ansgar Lutheran Church, Jackson street, Passaic, the Rev. A. Aaron, pastor, on Wednesday evening, October 14. This took the place of an official visit to the local Young People's Society by the president of the State Luther League. A neat programme was prepared for the occasion. The service opened with a prelude by the organist, Miss Hilda Wallen. Pastor Aaron, in his happy vein, expressed the greeting of his society. The response was made by President Krapf, of the Luther League of New Jersey. Two very able and helpful addresses were heard. The first on "The Essence of Lutheranism," was by the Rev. Dr. L. H. Beck, president of Upsala College, New Orange, N. J. The second address was by the Rev. C. G. Fischer, of Elizabeth. Pastor Aaron also spoke briefly. Miss Anna Carlson sang a solo. There was singing also by Messrs. H. L. Wilson, A. Wilfrid, Carl Thunberg and Olaf Lundgren, the "Echo Quartette," of Upsula College. Refreshments were served by the ladies of the local society. The attendance was very large, and included quite a good sized delegation from Upsala College.

— In the parlors of the Church of the Redeemer, at Jersey City, Monday evening, November 29, the Senior Luther League celebrated its fourth anniversary with appropriate exer-

cises. The addresses of the evening were delivered by president of the Luther League of New Jersey, Rev. C. T. McDaniel, pastor of the Holy Trinity Lutheran Church, of Hoboken, whose subject was, "Why the Church Has the Luther League," and by the former president of the organization, Rev. Frederick Krapf, pastor of the Holy Trinity Lutheran Church, of Elizabeth. These addresses were responded to by Rev. John E. Heindel, pastor of the Church of the Redeemer. Miss Helen Graper, of Bayonne, read selections, and Miss Christina Merker officiated at the organ.

PENNSYLVANIA

—Rev. Martin L. Zweizig, Leechburg, has been appointed literature secretary of the Luther League of Pennsylvania, and has accepted the appointment.

Lancaster District

—On November 19 the Lancaster District Luther League was entertained by the hospitable people of Shiremanstown, Cumberland County. St. John's, to which the Rev. H. K. Lantz was recently called a pastor, is the possessor of three church edifices and a fine stone parsonage, built by a generous lady member of the congregation. The old church dates back to 1798, and still stands with its straight backed benches and wine glass pulpit, with sounding board. Beside it is the handsome new church, built in 1865, because the old was a Union affair. The Reformed congregation has since disappeared completely. As these churches are half a mile out of town, only the afternoon session was held there. The old organ, bought in 1807, from Conrad Doll, of Lancaster, for £175 in Pennsylvania currency ($466.66), was much admired. The other sessions were in the neat two-story church in the town. The morning session began with a service conducted by Rev. G. B. Matthews, an address of welcome by S. S. Rupp, Esq., and response by Rev. J. W. Smith. Miss Anna Bair was appointed secretary. After a short business session Rev. J. W. Richards addressed the convention on "Our Pioneers and the Present." The devotional service in the afternoon was conducted by Rev. F. S. Kuntz, who, together with the president, F. P. D. Miller, and Revs. J. W. Smith and H. K. Lantz, added much to the excellent echo of W. A. Heinitsch, from the State convention. A paper followed by Dr. C. E. Haupt on "What Can We Do in Our League," which evoked a general discussion on the needs of mission fields, the cry for more laborers, and the inspiration to such work, as the League can furnish it. The old officers re-elected were: Pres., F. P. D. Miller, and treas., W. A. Heinitsch. S. S. Rupp, Esq., was made corresponding secretary; Miss Anna Bair recording secretary; William Mearig became vice-president, and Rev. P. G. Sieger statistical secretary. The evening addresses were made by Revs. J. W. Richards, J. W. Smith, F. S. Kuntz, and P. G. Sieger. A good audience enjoyed these brief, bright talks and the splendid anthem by the choir.

Berks County District

—Through the active efforts of members of the Berks County Luther Leagues, the entire proceedings of the State League, including full copies of all papers read before the body at its late convention, have been published in a double column pamphlet of 31 pages. They are ready for distribution. This should certainly be gratifying to all interested in the Luther League movement.

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LUTHER LEAGUE REVIEW,
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Pittsburgh District

— That the Luther League is still flourishing in the vicinity of its birth was demonstrated on the evening of Luther Day, when a grand rally of Junior Leaguers was held in Grace Lutheran Church, Allegheny, Rev. G. Irving Lenker, pastor. The Junior societies of Grace, Mt. Zion, Emmanuel, Christ, Millvale, Mt. Olivet, St. John's and Etna congregations were represented. Through the diligence of Mr. Charles Fuhr, who visited the several societies and prepared the young Leaguers for this event, they were able to render the vesper service with most harmonious success. Rev. J. M. Guss, president of the Pittsburgh District League, was present and offered some remarks by way of greeting. A sprightly address was given by the Rev. Edmund Belfour on "Luther and the Children." Rev. R. G. Rosenbaum also spoke on the scope of Junior work. Encouraged by this happy experiment, it was decided to hold similar rallies with the Juniors from time to time. Good results cannot fail.

— Mr. O. H. Bardo is the active president of the Senior League and the superintendent of the Junior society in St. John's Lutheran Church, Pittsburgh. The work done in Leagues is most encouraging.

Northwestern District

— The first anniversary of the Luther League of St. Peter's Lutheran Church, Evans City, Butler County, Rev. C. J. Streich, pastor, was appropriately observed on Sunday evening, November 29. Excellent papers were read by several members of the League. The service was in charge of Dr. A. W. Heyl. The annual report shows that the League is in a flourishing condition, and that 58 members are enrolled. At the business meeting held on Dec. 7, the following officers were- elected: Geo. Bishop, pres.; H. Drebert, vice-pres.; Mrs. A. W. Heyl, sec.; Miss Louisa Winner, asst. sec.; M. H. Besecker, treas.

DISTRICT OF COLUMBIA

— On December 2 the annual meeting of the Luther League of St. Mark's Lutheran Church, Washington, Rev. J. Luther Frantz, pastor, was held. Reports of officers showed a gratifying increase in membership and in the efficiency of the organization as a working force in the church. The officers elected were: Pres., Harry R. Fellinger; vice-pres., Carl A. Leimback; sec., Oscar Noach; treas., John M. Frede; organist, Miss Mary Koogle. On Monday evening, December 7, the League celebrated its seventh anniversary. The church was suitably decorated for the occasion with palms and flowers and the League colors. The motto of the League was conspicuously displayed. Appropriate literary and musical numbers were contributed and addresses were delivered by William C. Stoever, Esq., president of the Luther League of America, and by several Lutheran ministers of Washington.

MARYLAND

Baltimore District

— The Baltimore District Luther League met in Trinity Church, Rev. E. E. Ide, pastor, on Monday evening, December 14. The president, Rev. G. E. Hipsley, pastor of St. Luke's Church, presided. An address was delivered by Rev. J. S. Simon of Hagerstown on "The Possibilities of the Luther League."

— A Junior Luther League is to be organized in Calvary Lutheran Church, North avenue and Payson street, Baltimore, Rev. John C. Bowers, pastor. It is expected that there will be at least 50 charter members.

OHIO

— The Luther League of the First Lutheran Church, Findlay, Ohio, Rev. S. S. Kauffman, pastor, recently purchased a piano for the use of the League and Sunday school. The League is in a very flourishing condition.

ILLINOIS

Chicago District

— The Luther League of Wicker Park Church, Chicago, Rev. A. D. Crile, pastor, recently planned and carried out one of the most pleasant and successful musicals in the history of the congregation.

MINNESOTA

Twin City District

— The Twin City District Luther League held its eleventh semiannual convention at St. Paul's Norwegian Lutheran Church, Minneapolis, on Monday, October 26. The morning session was opened by the vice-president, Mr. A. T. Lagerstrom, in the temporary absence of the president. While this session consisted of routine business, the reports were of interest in showing the progress of the League. Reports from the District General Secretary, Treasurer and Visiting Committee were read. At the tenth convention provision was made for a General Secretary, who should visit the various local Leagues of the Twin Cities and by his advice and reports assist them. At this convention the General Secretary was made chairman of a Visiting Committee of six members (representing as many societies by turns), who should assist him in his work. The committee's traveling expenses are paid by the District League. Copies of the annual report of this committee are to be sent to each League. At this session a new society, the Young People's Society of St. Mark's, English Church, Minneapolis, was received into membership. The afternoon session was called to order by the president, Mr. Martin Kindseth. Thirty-eight delegates were present. A splendid talk on the subject, "Benefits of Membership in the Luther League," was given by Mr. S. H. Holstad, and an enthusiastic discussion continued until the time for the afternoon business. The election of officers resulted as follows: Pres., Mr. A. T. Lagerstrom; rec. sec., Mrs. William Rahn; cor. sec., Mrs. L. B. Shotwell; gen. sec., Mr. J. E. Verner; treas., Mr. Arthur Smith. In the evening the church was filled to listen to an enthusiastic and inspiring address by Prof. R. F. Weidner of the Lutheran Theological Seminary of Chicago. His subject was "The Mission of the Luther League." The speaker traced the Luther League move-

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ment from the causes which originated it, through its inception and growth up to the present organization. He showed where its work had been well done and where it had fallen short of its object, and he urged every Luther Leaguer, every Lutheran, to take part and carry on the work as it should be done. With the singing of the Luther League Rally Hymn the convention closed.

— The tenth annual meeting of the Luther League of Salem English Lutheran Church, Minneapolis, was held Monday evening, November 9, 1903. The following officers were elected for the ensuing year: Pres., Mr. A. T. Lagerstrom; vice-pres., Miss Lillian Peterson; sec., Miss Inette Bengston; treas., Mr. C. A. Lagerstrom; historian, Mr. William Trabert. On Thursday, November 12, the tenth anniversary of the League was celebrated. A musical programme was rendered and a practical talk by the Rev. C. L. Warstler was attentively listened to. Salem Luther League was organized on the anniversary of Luther's Birthday, November 10, 1893.

MICHIGAN

— A Luther League was organized September 27, 1903, in Immanuel Lntheran Church, Sutton's Bay, Rev. A. J. Raftshol, pastor. The officers elected are: Rev. A. J. Raftshol, patron of the League; pres., Miss Inza Bahle; vice-pres., Miss Laura Gronseth; rec. sec., Theodore Hausen; cor. sec., Martin Gronseth; treas., Miss Hulda Mork. The League has about 20 members, all of whom are much interested in the work. Good work has already been accomplished.

Junior Drills

[Correspondence may be addressed to Mrs. C. L. Fry, 1920 N. 7th St., Philadelphia]

The Men of the Bible

Whatever else we may attempt to teach in the junior department, our chief object must always be to impart a knowledge of Bible *facts*, and these facts are all associated with the *persons* named in the Scriptures. This list of simple questions and answers is purposely made short enough to be reviewed from beginning to end very often, until all the questions are known by heart so as never to be forgotten. Each of the questions will suggest its own story.

OLD TESTAMENT

Who was the first man? Adam.

Who was the first woman? Eve.

Who was the first murderer? Cain.

Who was the brother he killed? Abel.

Who went to heaven without dying? Enoch.

Who was the oldest man? Methusaleh.

Who built the ark? Noah.

Who were his three sons? Shem, Ham, Japheth.

Who was the most faithful man? Abraham.

Who was turned into a pillar of salt? Lot's wife.

What son was born to Abraham by promise? Isaac.

Who were cast out into the wilderness? Hagar and Ishmael.

Who were the twin sons of Isaac? Esau and Jacob.

Who wrestled with the angel of God? Jacob.

What new name did God give to Jacob? Israel.

Who were the descendants of Jacob's twelve sons? The Twelve Tribes of Israel.

Who was sold by his brothers into Egypt? Joseph.

What was the name of the king of Egypt? Pharaoh.

Who was the most patient man? Job.

Who led the Children of Israel out of Egypt? Moses.

Where were the Ten Commandments given? At Mount Sinai.

Who was the high priest of the Tabernacle? Aaron.

Who led the Children of Israel into the promised land? Joshua.

Who were the rulers of the Jews after Joshua? The Judges.

What woman of Moab came to Bethlehem? Ruth.

Who was the strongest man? Samson.

What prophet anointed the first kings? Samuel.

What king was rejected for disobeying the word of the Lord? Saul.

What king wrote the Psalms? David.

What Philistine giant was slain by a shepherd boy? Goliath.

Who was the true friend of David? Jonathan.

What was the city of David? Jerusalem.

Who was the wisest man? Solomon.

Who went to heaven in a chariot of fire? Elijah.

Who was mocked by wicked children? Elisha.

Who was sent to warn the city of Nineveh? Jonah.

Who carried Israel captive into Babylon? Nebuchadnezzar.

Who was cast into the den of lions? Daniel.

What prophet foretold the captivity? Isaiah.

What prophet lamented the sins which caused the captivity? Jeremiah.

Who saw the handwriting on the wall? Belshazzar.

Who allowed the Jews to return to Palestine? Cyrus.

What queen saved her nation from destruction? Esther.

Who was hanged on his own gallows? Haman.

Who was the last prophet of the Old Testament? Malachi.

(Here make the experiment in reversing the order. You name any of the persons in this list, and see whether the children can recite the corresponding question?)

NEW TESTAMENT

Who is the Messiah, the Saviour of the world? Jesus Christ.

Who was the forerunner of Jesus? John the Baptist.

Who was the mother of Jesus? The Virgin Mary.

Who was the father of Jesus? No man. God was His Father.

Where was Jesus born? In Bethlehem's stable.

To whom did the angels tell the glad tidings? To shepherds.

Who came to worship Him from afar? Wise Men from the East.

What wicked king sought to destroy Jesus by murdering all the infants of Bethlehem? Herod.

Where was Jesus taken for safety? To Egypt.

Where did He dwell after His return? In Nazareth.

When did He first partake of the Passover? At twelve years of age.

When and by whom was He ordained to His Ministry as the Messiah? At the Jordan by John the Baptist.

How many disciples did He call? Twelve.

Which three disciples were most prominent? Peter, James and John.

Which disciple wrote the first one of the four Gospels? Matthew.

Who is called the loving disciple? John.

Who is called the doubting disciple? Thomas.

Which disciple denied our Lord with oaths and curses? Peter.

Which disciple betrayed his Lord for thirty pieces of silver? Judas.

What loving friend did Jesus raise from the dead after he had been buried in the grave four days? Lazarus.

Who were the two sisters of Lazarus? Mary and Martha.

What Roman Governor condemned Jesus to die on the cross? Pontius Pilate.

What rich man took the dead body of Jesus down from the cross? Joseph of Arimathea.

Who brought spices to embalm Him? Nicodemus.

To whom did Jesus first appear after His resurrection? Mary Magdalene.

How long after Easter did Jesus ascend into heaven? Forty days.

Who wrote the Acts of the Apostles? Luke.

How many souls were converted by the Holy Ghost on the day of Pentecost? Three thousand.

Who were struck dead for lying? Ananias and Sapphira.

Who was the first Christian martyr? Stephen.

What good woman did Peter raise to life? Dorcas.

Who was the first Gentile received into the membership of the Church? Cornelius.

Who was the great Apostle to the Gentiles? Saul of Tarsus.

What new name was given to Saul? Paul.

Whom does Paul call his son in the faith? Timothy.

Under what governors was Paul a prisoner? Felix, Festus and Agrippa.

To what Emperor did he appeal? Cæsar.

How many of the New Testament Epistles did Paul write? Thirteen.

Where was he put to death as a martyr? At Rome.

What Books of the Bible did St. John write? The last of the four Gospels, three Epistles and the Revelation.

(Here reverse the questions and answers as before.)

WASHINGTON

Three Day Tour via Pennsylvania Railroad

On January 28 the Pennsylvania Railroad Company will run the second Personally-Conducted Tour to Washington for the present season. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the New Corcoran Art Gallery. Round-trip rate, covering railroad transportation for the round trip, hotel accommodations, and guides, $14.50 or $12.00 from New York, $13.00 or $10.50 from Trenton, and proportionate rates from other points, according to hotel selected. Rates cover accommodations at Hotel for two days. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupon.

For itineraries and full information apply to Ticket Agents; Tourist Agent, 263 Fifth avenue, New York; 4 Court street, Brooklyn, or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.